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NOTES ON REFERENCE ABBREVIATIONS

The abbreviations of references cited in this study are those commonly employed in Hittitological literature. They are found, in the main, in the Abkürzungsverzeichnisse of Johannes Friedrich's Hethitisches Wörterbuch and its supplements. I have deviated from his lists only in the case of C.-G. von Brandenstein's Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten, which Friedrich lists as von Brandenstein, Bildbeschr. In this one instance, I have followed the list of abbreviations of E. Laroche, Recherches sur les noms des dieux hittites, where the symbol used is HG.

Ti asawac ken naganac caniac

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CHAPTER I

CHARACTER AND PURPOSE OF THE HITTITE CULT-INVENTORIES

Among the myriads of clay tablets found in the ruins near the present-day Turkish village of Bogazköy, there are many that are known by the name "cult-inventories." This term is quite inclusive: the texts it labels are almost as heterogeneous a mixture as one could want. This fact alone makes the task of understanding the character of the texts difficult. When, in addition, the question of purpose is asked, the undertaking becomes an even more laborious one.

A superficial perusal of the cult-inventory texts will quickly point up the fact that they mention and sometimes describe the cultic figures of many gods at temples in various localities, list and occasionally describe the festivals pertaining to them, and indicate the offerings and other pertinent data related to their cults. But, the cult-inventories are, typologically, heterogeneous. Thus, the arrangement or order according to which one text presents data is frequently different from that of another. In addition, the formal layout of these texts is not always the same. Furthermore, there are differences in what, if anything, is described in the various texts.

Many of the cult-inventory texts are composed in keeping

with an outline according to which a cult center and the deity or deities (this sequence can be reversed) worshiped there are mentioned first. Following this, there are statements concerning images and symbolic objects, and offering materials. Next, the festivals performed are noted. This pattern is repeated for every cult treated in the cult-inventory text. KBo II 7 and 13 are clear-cut examples of cult-inventories that are composed in keeping with this outline. KBo II 8, KUB XII 36 and its duplicate XXX 37, XVII 37,[1] XX 14,[2] XXV 23, and VBoT 26 are other, albeit less well preserved, instances of cult-inventories where the data are presented in the same sequence.

To be sure, there are deviations from this pattern. Thus, in KBo II 1 ii 32; iii 13, 26, and 34, the stela is listed first, before the divine name. Moreover, in all of the sections of KBo II 1, mention of offering materials, the number of religious edifices pertaining to the cult, and cultic functionaries is made following the lists of festivals, not before. (Sometimes, as in cols. i 23-25, ii 4-6, reference to a group of functionaries also precedes the note on the number of temples.) The sequence in which data are presented in von Brandenstein's HG, texts 2, 3, and 4, is, in general, similar to that of KBo II 1. There are, however, some differences in this regard between the von Brandenstein texts, on the one hand, and KBo II 1, on the other. Thus, KBo II 1 mentions festivals and offering materials pertinent to the cults of the

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[1] See particularly obv. 16 ff.

[2] Note line 2 and cf. KBo II 13 obv. 24.

deities inventoried in it; the HG texts do not list them. (There is one exception here: in HG, text 2, festivals at Wiyanuwanda for LAMA and Ala are listed, among other things, on the left edge of the tablet.) VII 24 obv. mentions the name of the deity, includes statements about his statue and stela, notes the places at which he is worshiped, and then describes his festivals. The reverse of this text is arranged differently, in that the name of the cult center (here Hawalkina) must have preceded the list of deities and their inventoried cults: the statements in the colophon necessitate this conclusion. XII 2 is organized differently from the preceding in that the cult center, where mention of it is preserved, is noted at the end of the list of the inventories of the deities worshiped in it. In this connection, note col. iii 24 f. Apparently col. ii 4, which is possibly to be restored [ḫa-ti-wí-iš ŠA DINGIR.MEŠ ^{URU}x x x]x-en-ta QA-TI, is also relevant here. The sequence in which the data in HG, text 1, are presented is similar to that of the preceding, but no direct mention of offering materials is made. Moreover, the references to cult centers are oblique: it is stated that the (men of a specified) town perform(s) the religious rites pertaining to the deity or deities worshiped in that town. Both IBoT II 104 and XII 3 list cult data in a slightly different sequence. Thus, a stela (or other cult object) is at the head of each deity's inventory. Then comes the name of the deity. Next, various offering materials are enumerated. This is followed by a list of the festivals performed for the deity. Mention is made of the cult center at the end of the section containing the inventories of the

deities worshiped there, and in the same oblique manner as that found in HG, text 1. IBoT II 106 lists offering materials first, and then the deity's name. This is followed by a note on the festivals that form a part of the deity's cult. The name(s) of the cult center(s) is (are) not unambiguously preserved anywhere in the text.[1] It may have been noted at the end of each lined-off section of the text; or, possibly at the end or beginning of a series of such lined-off sections. IBoT II 108 is patterned somewhat similarly. Sometimes, to be sure, the lists of offering materials are preceded by the mention of a can (lines 3 and 12). After the listing comes the deity's name. However, the text is so broken that it is difficult to say what, if anything, may have been mentioned between the list of offering materials and the deity's name. The cult center may have been mentioned at the end of each deity's inventory, or at the end of a section containing the cult-inventories of a number of deities. But, perhaps it preceded these inventories, as in VII 24 rev. In XVII 35, each deity's cult inventory is introduced by a section in which the symbolic object or objects is listed first, followed by the deity's name, and then the cult center.[2] After this preliminary paragraph, the pertinent festivals are described. IBoT II 103 (particularly lines 3 ff) resembles XVII 35 i 4 ff in that a short, two line list of totals precedes one or more festival descriptions. It is possible, then, that the data in both texts were presented in the same sequence. Probably

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[1] The mountain mentioned in obv. 5 is probably a deity.

[2] CoIs. ii 6 f, 35 ff; iii 23, 39 ff.

the same is true with respect to XVII 36, because the style of this text is similar in a general way to that of XVII 35. It is not possible to comment here on the order or arrangement of the cultic data in IBoT II 105, KUB XII 45, XIII 32 obv., XXV 24, and 25, VBoT 38, 49, and 122. They are too fragmentary.

The formal layout of the cult-inventory texts is, like the sequence in which data are presented in them, not uniform in all cases. Thus, some of the texts use a horizontal line (or a pair of such lines) to separate one part of a cult-inventory from another. That is, a preliminary paragraph is separated from subsequent sections of the text by a line drawn across the column. The various festivals, or portions of festivals, in turn, are similarly set apart from one another in the text. Any summaristic material is placed in a final paragraph which, like the others, is separated from those adjacent to it by a line. Major divisions of the text, which indicate a transition from the inventory of one cult center, or one deity, to that of another, are separated from each other by a double line.[1] On the other hand, there are texts that include a deity's complete, or, rather, all but complete inventory between two lines. One deity's inventory follows that of another, until the cults of all the deities celebrated in a given town are recorded. These texts do not once unequivocally preserve the name of any cult center, but they may have included mention of it either at the end of each lined-off section of the text or at

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[1]Examples: IBoT I 9, II 103, KBo II 7, 8 (the double line is used erratically in this text), 13, KUB VII 24 obv., XII 36 and its duplicate XXX 37, XIII 32 obv., XVII 35, 36, 37, XX 14, XXV 23, 24, 25, VBoT 26, 49, 122.

the end or beginning of a series of such lined-off sections.[1] In other texts whose formal layout is somewhat related to this type, the cult center is noted in a separate, lined-off paragraph that may either precede or follow the series of deities and their cult-inventories.[2] Still other texts include the inventories of all the deities worshiped in a given town, as well as mention of that town, in one lined-off section of the text.[3] In the case of a few of the texts, the arrangement or formal layout is either unique, or the text is too fragmentary to permit a reliable comparison with some other, better preserved document. Thus, in HT 14, the line sometimes does, and at other times does not divide the inventory of one deity's cult from that of another. On the other hand, AboT 55 and XII 45 are not well enough preserved to show either a parallel to any of the other cult-inventories, or to exhibit a standard in keeping with which the scribes divided those texts into sections.

A classification of the cult-inventories drawn up according to the presence or absence of one or the other type of description contained in them exhibits a range in kind from mere listings of paraphernalia and festivals to attempts to describe minutely the material elements and activities pertinent to a given cult. An example of the former class is probably[4] to be found in HT 14,

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[1]Examples: IBoT II 106, 108.

[2]VII 24 rev., XII 2.

[3]Examples: IBoT II 104, KBo II 1, 16, KUB XII 3.

[4]HT 14 is badly preserved, and therefore it is necessary to exercise caution in making statements about descriptions it may

where no indication whatever is to be found that the scribe intended to write a description of anything. The badly broken state of IBoT II 106 does not permit a categorical statement in this matter, but if any description was originally contained in the tablet, it was scanty. On the other hand, descriptive statements with respect to cultic objects and activities are found in many of the texts. Some, such as KBo II 1, include descriptions of material objects only. These statements may be either brief or extensive. Of the briefer sort, one is found in col. ii 12, where the new image for the Storm-god of Suruwa is said to be "1 iron bull, 1 sekan (in size)." By contrast, the new figure for the Storm-god of Sanantiya is described more elaborately as "1 iron bull, standing on all fours, two sekan (in size), (whose) eyes are plated with gold" (col. iv 3). Still longer descriptions are to be found.[1] A scrap of a text, IBoT II 105, though very fragmentary, bears all the marks of being of a kind with KBo II 1.[2] Similarly, KBo II 16 belongs in this class,[3] as do HG, texts 1, 2, 3, and 4, which describe only cult images and objects. Although IBoT II 108 is in such a state as to preclude an unequivocal statement, there is no indication that the tablet originally contained descriptions of anything other than cult objects and offering materials. Different from the foregoing are texts that omit de-

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or may not have contained. On the one hand, the text bears all the marks of what was originally merely a list. On the other, one sign (such as MI) can constitute a description, and it would not take up too much space.

[1]Note, for example, KBo II 1 i 35 f; iv 4 f.

[2]See Laroche, Catalogue, # 294. [3]Idem.

scriptions of images and other material elements of the cult, but make statements concerning the festivities performed at various shrines. Among the better preserved examples of this type are KBo II 7 and IBoT II 103. Other cult-inventories contain descriptions of materials (images, symbolic objects, and offering materials) as well as festivals. To be sure, descriptions of images are infrequent and scanty in XII 2.[1] More elaborate statements concerning materials and festivals are found in KBo II 8; KBo II 13; KUB VII 24; XII 36 and its duplicate XXX 37;[2] XVII 35; and XXV 23.

The descriptions of festivals contained in the cult-inventory texts follow the same pattern. Thus, after some preliminary remarks that serve to identify the particular festival to be treated, it is stated that the deity or deities is/are taken to the postament or the huwaši after a series of ablutions are performed. There follow sacrificing ("a specified animal to a/the deity/ies they offer; at a given place they slaughter it," both these statements are found regularly, and in this order); putting meat down at the appropriate place; listing of materials put at, on, or near the postament; thick bread breaking; filling rhytons; listings of materials to be used for display (particularly noteworthy is the order in which materials placed at the postament, or used for display, are listed; thus, grains and solid grain products, then liquids or containers for liquids, are listed, and in that

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[1]Note col. i 1 ("seated"), and col. ii 5 ("an ox of wood, standing on all fours").

[2]Laroche, Cat. 297.

order); eating and drinking; the arrangement of cups for display (this statement is sometimes followed immediately by GAL$^{HI.A}$-kan IGI-ziaš GAL$^{HI.A}$ SIxSÁ-anteš in XVII 35; this fact has been kept in mind in making the restorations to col. iv 13, 23 of that text); entertainment for the deity or deities; and a procession back to the temple. To be sure, there are some minor variations of or deviations from this outline.

It should be noted here that the fact that a text contains a description of a festival, or festivals, does not make it a festival text. The festival text and the cult-inventory text are different in some respects. The festival text elaborates the ritual activities pertaining to some festival or festivals. Where preserved, the colophon to a festival text gives a brief indication of what is treated in it. Many of the festival texts treat but one festival (or part of a festival) each. Thus, X 89 vi 1 f (colophon) indicates that the text of which it is a part describes the activities of the second day of the festival of the month. II 13 vi 32 ff (colophon) shows that the text as a whole treats the festivities of the third day of the festival of the month. IX 16 iv 11-13 (colophon) indicates that this text concerns itself with the nuntariyašḫaš-festival. XX 28 describes the spring festival at Zippalanda (see vi 3 ff [colophon]). Other festivals, too numerous to mention, are the subjects of other festival texts. Some of the festival texts, however, are not limited to the description of one (or part of one) festival. The colophon to XXV 32 + XXVII 70 (Laroche, Cat., 501, 1) indicates that the festivals of the town Garahna are described in that text. XXVII 68

iv 1-6 (colophon) notes that six deities of Nerik are "arranged (SI SÁ-anteš) on the tablet; that is, the festivals of these deities are written down on it. (This conclusion as to the implication of the relevant sentence in the colophon is necessitated by the following considerations: in col. i 1-2, it is noted that the priest celebrates [restored] several festivals for the Storm-god of Zahaluka. This is followed in lines 3 ff by a description of a festival. Moreover, col. iii 5 mentions ^{D}LAMA. Since both these deities are mentioned in the colophon as deities of Nerik, and since there is one relatively well-preserved festival description and a small fragment of another in the remains of col. iii, it is necessary to conclude that the text concerned itself with the festivals of the deities mentioned in the colophon.) The festival text is, then, one the purpose of which is to provide a record of festivities that take place at a specified time and place.

In so far as the festival text provides a record of cult activities, it is a cult-inventory text. That is, it inventories a festival (or festivals), and such is (are) a part of the cult. It is not correct, therefore, to state that the festival text and the cult-inventory text are completely distinct entities. Nevertheless, there are differences between those texts that have traditionally been called cult-inventories,[1] on the one hand, and the festival texts, on the other. These differences are, essentially, concerned with the range of the features of the cult that

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[1]This traditionally limited use of the term will be employed throughout this paper.

are inventoried, the manner in which some of these components of the cult are introduced into the texts, and the personnel mentioned in the texts as participating in the festivals described therein. Furthermore, there is a marked preoccupation, in the cult-inventory texts, with the spring and fall festivals. This cannot be said of the festival texts. Even those festival texts which are concerned with the spring and fall festivals treat only one or the other of these festivals, not both.

The cult-inventory text is different from the festival text, with respect to what is inventoried, in that the cult-inventory text essays to record all the components of the cult (whether or not in complete detail), not just the activities associated with one or the other festival or festivals. Thus, the cult-inventory text lists (and frequently describes) images, symbols, tables, stands, and offering materials, among other cult paraphernalia, separately and apart from any mention of these items in a festival description contained in that text; the festival text, on the other hand, alludes to such particulars, not in a separate statement (note the qualification presently), but in the description of the festival and at such places in that description where said items are instrumental to and necessary for the execution of some phase of the festival being described.

The principal difference between the cult-inventory texts and the festival texts, in terms of the personnel said to participate in the festivals described in these texts, is the presence of the king (and frequently other members of the royal family) in the ceremonies recorded in the festival texts, on the one hand,

and his (their) absence as (a) participant(s) in the festivals outlined in the cult-inventory texts. Other functionaries mentioned in the festival texts, but not in the cult-inventories, are the ^{LÚ}ALAM.KAXUD ("statue worshiper"), the ^{LÚ}ḫaliyari(ya)- ("priest singer"), the ^{LÚ}kīta- (a reciting priest), the ^{LÚ}MEŠEDI ("body guard"), the ^{LÚ}SÌLA.ŠU.DU$_8$.A ("cupbearer"), and the DUMU É.GAL ("courtier").

Some of the Hittite religious texts which, readily at first sight, might appear to be either festival texts, on the one hand, or cult-inventory texts, on the other, on closer examination do not admit of such facile classification. The joined text listed by Laroche in his Catalogue as # 501, 1 (XXV 32 + XXVII 70), is one of this sort. The colophon to this text (XXV 32 iv 17 ff) indicates that it concerns itself with the festivals of the town Garahna. A natural inference, then, is that the text is a festival text. But, the fact that the colophon reads as it does (viz., DUB I.KAM QATI ŠA EZEN.M[EŠ] ^{URU}Garahna, "one tablet, (text) complete, of the festivals of Garahna"), shows that the text is an inventory of festivals, and thus could be considered a cult-inventory. The festival described in XXVII 70 ii 19 ff + XXV 32 ii 1-32 reads like the festival descriptions contained in the cult-inventories, especially XXV 23 and, to a lesser extent, XVII 35. Furthermore, there is a separate, summary statement about offering materials in XXVII 70 ii 17 f. Also, the text contains the seal (XXV 32 iii) of Tabrammi, an official of the time of Tudhaliya IV. Since Tudhaliya IV is associated prominently with the cult-inventories, it might be argued that the presence of

Tabrammi's seal on this text indicates that the text is a report, and tends to support the thesis that the text is a cult-inventory. However, since, as pointed out previously, any festival text is a cult-inventory, no special significance in this connection attaches to the fact that a festival text describes more than one, or only a portion of one, festival. Moreover, the fact that two festivals are similar in some details has no bearing, in itself, on the type of text that contains the description of either of those festivals. Furthermore, it is only too obvious that texts coming from the same period of time are not necessarily all of the same genre. The fact that there is a separate summary statement of offering materials for one of the festivals recorded in the text does not, in this instance, make the text a cult-inventory text. For one thing, there is no allusion in this, or any other, separate statement in the text to images, symbolic objects, and festivals, nor to any of the paraphernalia of the cult except offering materials. Nor is there anywhere in the text any indication that such a separate and distinct allusion was made. Furthermore, the king participates in the festivals outlined in this text (XXV 32 i 1; ii 24, 33, 34; iii 1, 15, 16, 32, 33; XXVII 70 ii 19). The text is not, therefore, a cult-inventory text in the narrower sense of the term that is applicable to KBo II 7 and 13, KUB XVII 35, and XXV 23, among others. It is, rather, a festival text, albeit of a somewhat unique type. Similarly, XXVII 68, which records the festivals of six deities of Nerik, is not a cult-inventory text, but a festival text. This is so, in spite of the absence of any reference to the participation of the king in the festivals outlined in

the text, because the text, in its present state, at least, concerns itself with descriptions of festivals, and does not contain any separate statement about, or list of, cultic paraphernalia: it makes no attempt to give a general picture of the total cult situation as it is related to the deities mentioned in the colophon. The unpublished text, 230/p,[1] and its parallels, KBo VII 27, and KUB XXVII 13 and 15 (see Laroche, Cat., 392), bear a superficial resemblance to cult-inventories like KBo II 1. Nevertheless, while it is true that these texts are inventories treating the cult of Teshub and Hebat of Aleppo, it is not correct to liken them to that type of cult-inventory. For, these texts are essentially inventories of rituals performed for Teshub, Hebat, and their divine entourage. They do not make specific mention of some of the particulars pertaining to the cult, such as images, tables (the mention of the tables of the Sun-god of heaven in 230/p ii 17 is no valid exception, since the clause, mahhanma ^{D}UTU AN-E ^{GIŠ}lahhurnuzziuš appanzi, is an expression for the time of day,[2] and not a reference to the presence of tables in the sanctuary), stands, and the like. Thus, these texts treat a relatively limited part of the cult, and do not give a general, over-all picture of the situation, whereas KBo II 1 and the other cult-inventory texts do. KBo X 20 is, as pointed out by Güterbock in JNES, 19, p. 87, "an outline as well as a cult-inventory" of the AN.TAH.ŠUM festival. It concerns itself with a relatively concise treatment of

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[1]For my knowledge of the contents of this text, I am indebted to Prof. H. G. Güterbock, who showed me his transliteration of it.

[2]See p. 29, note 1.

a long festival. It does not present a general inventory of the cult(s) of some deity or deities located at some specified town or towns. It is not, then, in the narrower sense of the term, a cult-inventory text.

Some of the texts included by Laroche in his list of inventories (Cat., 292-307) are manifestly not cult-inventories. KUB XII 1 (Cat., 292, 1) is, according to its colophon (col. iv 45 f), a personal property inventory. VBoT 87 (Cat., 293) is an inventory of the "house of the seal" (É $^{NA}_4$KIŠIB, line 5). KBo VII 26 (Cat., 307, 4) and VBoT 9 (Cat., 307, 10) are lists of tribute[1] received, as are IBoT 1 31 (Cat., 306, 1)[2] and NBC 3842 (Cat., 306, 3).[3]

Many of the other texts Laroche includes in his catalogue of inventories have not been included in the preceding discussion of cult-inventories for a variety of reasons. In all probability, however, some[4] of them are fragments of cult-inventory texts. On the other hand, some of the others[5] are most likely not cult-

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[1]See KBo VII 26 2, VBoT 9 obv. 8, rev. 4.

[2]Cf. obv. 12. See Goetze, JCS, 10, p. 32.

[3]Obv. 4, 5, rev. 21. See Finkelstein, JCS, 10, p. 101.

[4]Bo 563, Bo 595 (Cat., 294, 4); Bo 5695 (Cat., 295, 4); Bo 2863 (Cat., 301, 10); KUB XX 89 (Cat., 302, 4); XI 12 (Cat., 303, 2), HT 57 (Cat., 303, 4); IBoT III 92 (Cat., 304, 4); 2151/g (Cat., 305, 10); VAT 7700 (Cat., 305, 11); AboT 54 + 105/c (Cat., 306, 2); IBoT II 102 (Cat., 307, 6); VBoT 42 (Cat., 307, 12).

[5]XII 4 (Cat., 305, 6; no reference to images or stelae); IBoT III 110 (Cat., 307, 1; a list of garments); KBo VII 23, 25 (Cat., 307, 2, 3; lists of garments); IBoT II 58 (Cat., 307, 5; this text is problematical, but reference to a specific year [rt. col., line 6] is not paralleled in the other cult-inventory texts); HT 53 and 69 (Cat., 307, 8 and 9); there is nothing to indicate that these are cult-inventory texts).

inventory texts. In either case, the fragmentary nature of these texts necessitates a cautious attitude. I have not, therefore, referred to any of these documents in attempting to define what a cult-inventory text is. The remainder of those texts Laroche lists as inventories have been excluded from the present treatment of cult-inventories either because, in my opinion, they are not cult-inventories, or because it is not possible to determine exactly what they are. Thus, IBoT III 120 (Cat., 301, 3) is not a cult-inventory text. It is more likely a report on what the king did for some cult(s) at a specific time, and may be a part of an historical text such as XXI 17. Note the use of the first person preterite in both texts. Similarly, XXXIV 87 (Cat., 304, 1) may be a part of an historical text which, also like XXI 17, includes some data concerning a cult. The use of the first singular preterite in rev. 11, 12 points in this direction. VBoT 83 (Cat., 301, 6), listed by Laroche as an inventory of a sanctuary, is actually a series of questions, addressed possibly to the king, and related to the taking of a cult-inventory. The text itself is not a cult-inventory text. IBoT II 131 (Cat., 304, 3), rather than being a cult-inventory, is a list of what is not found at cult centers. It may be a part of a survey made in order to ascertain what was to be done at various local shrines. XXV 22 (Cat., 302, 1), HT 71 (+ ?) IBoT III 100 (Cat., 305, 4), and XVII 19 (Cat., 305, 7) are not clearly distinguishable from festival texts. True, there are points of similarity between these texts, on the one hand, and XVII 35 and XXV 23, on the other. The resemblances are, however, restricted to descriptions of festivals.

It would be better, perhaps, to compare these texts with XXV 32 + XXVII 70 (Cat., 501, 1), on which see pp. 12-13 above. XXX 32 + 1042/c (Cat., 304, 6) is not a cult-inventory, but apparently a catalogue of preparations and donations for a festival.[1] VBoT 110 (Cat., 307, 14) may be something of the same sort, but its present state of preservation warrants caution.

There can be no doubt that the cult-inventory texts are reports that indicate the condition of the cults of various deities in specified cities. That is, they are the type of document requested by the king in the instructions to the chief of the border guard (BĒL MADGALTI). XIII 2 ii 42 f (part of the instructions for the BĒL MADGALTI) reads:

42). nam-ma ŠA DINGIR-LIM Ú-NU-TUM a-ú-wa-ri-ya-aš EN-aš GUL-aš-du

43). na-at MA-ḪAR ^{D}UTU <-ŠI> up-pa-ú. . . .

42). "Furthermore, let the chief of the border guard make a note of the utensils of the deity

43). and send it (the list) to my Sun. . . ."

In other words, the king[2] is asking his agent to send him a cult-inventory. Support for the thesis that these texts are reports compiled in response to a request such as the preceding is found at the beginning of XII 36, and its duplicate XXX 37: UMMA

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[1] See Sommer-Ehelolf, Vorwort to KUB XXX, p. iii.

[2] On the problem of establishing the identity of this king, see E. von Schuler, Hethitische Dienstanweisungen, p. 2. For the passage here quoted, see ibid., p. 46, with note 14, which refers to the duplicate, XXXI 90 iii 13 f, where the sign -ŠI- of ^{D}UTU-ŠI is written.

[1]Tarḫini LÚ URUTamarmara, . . . "Thus (says) Tarḫini, the Tamarmarite. . . ." Here the text begins in the way one would expect a report should. Moreover, the broken remains of col. iv and the left edge of HG, text 1, indicate that this text too is a report.[1] Unfortunately, it is impossible to know whether or not all the cult-inventories began or ended as do these two, because not all of them are preserved at the beginning or end. Nevertheless, their contents make it clear that their purpose is to give information or to report on the conditions obtaining at local religious centers. The lists of images, symbols, offering materials, and festivals in the cult-inventories necessitate such a conclusion: the only purpose such lists could have is to serve as reports. The frequent use of the first person plural past tense in HG, texts 2 (i 3, 9, 23, 24) and 3 (iii 4, 7, 16, 18), points in the same direction, as does the all but ubiquitous use (in the cult-inventories) of the expression DUTU-ŠI.[2]

Not only do the cult-inventory texts record the condition of the local religious cults, but they witness to the intensification of those cults.[3] This is to be seen in the oft-repeated

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[1]The fragmentary lines preserved in these portions of the text constitute a part of an official letter, so that the text as a whole must be a report. See HG, pp. 10 f.

[2]If more of the texts, such as IBoT II 105, were better preserved, it would doubtless be possible to state that the expression was found in all of them.

[3]C.-G. von Brandenstein (MVAeG, 46, 2, p. 1) asserts that the inventories were made for the purpose of intensifying and restoring the state cult. In a way this is true. Statements to the effect that a local shrine has no priest (cf. KBo II 1 iii 6, 12, 19, 42), or that he has fled (see KBo II 1 ii 39; iii 33) could, and probably did, elicit positive action on the

antithesis annallan . . . kinun ("formerly . . . , now") in KBo II 1. Here the former and present state of the cults are contrasted. There is a noticeable enrichment of these cults as the result of the donations made to them by the king. For example, the cult of the Storm-god of Suruwa had, in former days (annalan), one stela (col. ii 9). Now (kinun), it has, in addition, one iron figure of a bull (col. ii 12). That the bull did not replace the stela, but was an addition to the cult, is to be inferred in keeping with the comments in footnote 2, p. 34. It might, however, be argued that statements to the effect that there was not yet a priest (col. iii 6, 12, 19, 42), or that the priest had fled (cols. ii 31, 39; iii 33), or that the temple was not yet built (col. iv 15 f) indicate deterioration or degeneration, not intensification. To be sure, data of this sort, considered out of context, do support such a theory. It is impossible, however, to consider these items of information in isolation. Moreover, the

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part of the king. It is another matter, however, to show that the inventories had this as their purpose. More probably, they were made in order that the king might have information concerning what the status of the cults was, and that he might have a record of what he had done on their behalf. Reports to the effect that the king had already enhanced the cults of various deities would not normally be made to the same king if the purpose of those reports were to intensify and restore the cult (see especially in this connection VII 24 obv.). Such a purpose would be served by an order, not an inventory.

If it should be objected that the expression ^{D}UTU-ŠI dāiš, or the like, is used in some of these texts, and that the use of this expression indicates that the king was the author of said texts, it must be pointed out that this statement does not necessarily mean that the speaker is using the first person singular. Sommer, HAB, p. 72, with note 3, has dealt with this construction and demonstrated that basically the ^{D}UTU-ŠI formula was an appellation used by subordinates in addressing the king. That a subordinate, in making a report to his ruler, should refer to him as "my Sun" is nothing other than one might expect.

fact that data of this sort, together with other and undeniable indications that the cults had been enhanced, are registered in the inventory, shows that the deficiencies of the cults had been given attention, with the intention of improving or correcting the situation. While, indeed, intention is not accomplishment, there is ample evidence in the case of all of the cults inventoried in KBo II 1 that, even though these cults were not yet in every instance satisfactorily cared for, their condition had been improved by the king. Since IBoT II 105 resembles KBo II 1 closely, and since the word annallan appears to be used in the IBoT II text (line 4) in a context similar to those in which it is found in KBo II 1, it is to be concluded that the Istanbul text points to the reformation of some cult. Note also in this connection XVII 35 ii 6, 35; iii 39; and VBoT 26 5. Enhancement of the cult is definitely and explicitly indicated in VII 24 obv. 1 ff, where it is stated that there were no divine images in former days (line 1), but that recently the king had contributed a statue in human form to the cult (lines 2 f). Obviously this indicates that the cult was enriched. A somewhat similar situation is implicit in IBoT II 103, where the former matters are listed together with those things which the king instituted. The reference to the former festivals in KBo II 8 i 14-16 points in the same direction. Furthermore, the fact that the festivals described in the cult-inventory texts are all based on one model (see pp. 8 f) tends to indicate imposition into the cult (and thus enrichment or intensification) from a single, outside source. KBo II 7 obv. 18 ff indicates, albeit in a somewhat indirect

manner, that the cult of the Storm-god of Hursa had been expanded as a result of the efforts of the king. In obv. 18 f, it is stated that the king instituted and established a statue, a temple, and a quantity of spelt for the cult of this deity. In obv. 27 (partially restored) mention is made of the sacrifice of eight sheep according to the former manner for this god. The reference in this section (that which treats the cult of the Storm-god of Hursa) of the text to the king's contributions to the cult alongside the reference to past or former custom demonstrates beyond a doubt that the king had acted to improve or enhance the condition of the cult. Furthermore, since each preserved section of KBo II 7 begins with a statement of what the king had instituted or established for the cult inventoried in that section, and since obv. 3 and 7 refer to sacrifices performed according to the former manner, it is necessary to conclude that obv. 1-17 of the text also show that the cult inventoried therein had been revamped by the king. Most of the other cult-inventory texts contain references to the king's activity on behalf of the cults treated in those texts. Nothing could be clearer testimony to the king's interest in religion and the benefit to the local cults of that interest than such statements.

That at least some of these texts, and consequently the renewal of the cult to which they bear witness, were composed during the reign of Tudhaliya IV has been demonstrated.[1] The reason for this king's attention to such religious matters is, in some if

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[1]See H. G. Güterbock, Vorwort to KUB XXV; A. Goetze, Kleinasien (2d ed.), p. 169.

not all instances, probably related to the fortunes of war. Tudhaliya's father, Hattusili III, succeeded in taking certain lands from the Gasgaeans and others. Among the cities thus taken by him were Hakp/mis[1] and Nerik.[2] Hakmis plays a central role in the religious activities recorded in XXV 23. Festivities for several gods, whose images had been transported thither, were performed there, and Tudhaliya's name appears in the text (iv 63). After Nerik was taken, Tudhaliya was made priest of the Storm-god of Nerik--and probably in Nerik--by his father.[3] If, then, Tudhaliya was priest of this god in Nerik, it is more likely than not that the god and his cult made a greater impression on him than on any of his predecessors. Furthermore, if Hattusili's relationship to the goddess Istar of Samuha can be taken as indicative of his son's attitude, then this early association with the cult of the Storm-god of Nerik was probably the beginning of an interest that ran through the length of Tudhaliya's reign. The mention of this deity in some of the cult-inventory texts,[4]

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[1] Hatt. iii 11; cf. Goetze, BASOR, 122, p. 22, note 17. This in spite of the fact that, according to XXVII 80 iv, the festival of Nerik was performed in Hakmis during the "years of hostility." The Hattusili text clearly states that Hakmis revolted, and that Hattusili drove out the Gasgaeans.

[2] Hatt. iii 46 ff.

[3] XXV 21 iii 16; Goetze, BASOR, 122, pp. 24 f.

[4] For the Storm-god of Nerik, see VII 24 rev. 4; XII 2 iii 18, iv 8; XXV 25 4; XXX 37 iv 1. See von Brandenstein, op. cit., p. 74, note 2. His statement that the particular attention paid to the cult of the Storm-god of Nerik by Tudhaliya speaks for the thesis that this king was one of the builders (if not the principal one) of Yazilikaya holds true if the equation of Sarruma with the Storm-god of Nerik is valid. (On this, see Güterbock, Orientalia, n.s., 15, pp. 488 f.)

taken together with the fact that Tudhaliya was manifestly responsible for some of the inventories--including VII 24, which mentions Tudhaliya by name as having been responsible for the reform of the cult of Mt. Malimaliya, and presents an inventory of the cult of the Storm-god of Nerik at Hawalkina--tends to support the thesis that his decree was the occasion for the compilation of yet more of them. Sometime during Tudhaliya's reign, he became involved in a war with Kupanta-^{D}KAL.[1] On this occasion, Tudhaliya took several towns, which then came under Hittite control. Among the towns captured at the time was Assaratta.[2] This town is mentioned as a cult center in KBo II 1 ii 40. Since it is likely that the other localities mentioned in this text as cult centers are in the neighborhood of Assaratta--it being unthinkable that an agent of the king would skip about erratically from one end of the empire to the other while inspecting the conditions obtaining at several minor cult centers--it may be assumed that they too were visited at the time by the king.[3] This would include the mountain Suwara, mentioned in both KBo II 1[4] and KBo II 16.[5] Furthermore, the mention of Masa and Ardukka together in XXIII 21 ii 23--the text treating Tudhaliya's war with Kupanta-^{D}KAL--coupled with the association of Masa and Gursamassa in XVII 35 iii 9 ff

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[1] XXIII 21 ii 16 f. See A. Götze, Madd., pp. 156 f.

[2] XXIII 21 iii 4 f.

[3] See Forrer, Klio, 30, pp. 173-176.

[4] Cols. i 32, 37; iii 34; iv 17.

[5] Lines 7, 14.

(and, incidentally, the mention of the latter town in KBo II 1 iii 43), might be taken as an indication that the latter, too, was on the king's itinerary.[1] In view of the foregoing, it is likely, then, that KBo II 1, KBo II 16, and KUB XVII 35 were composed during the reign of Tudhaliya IV shortly after the time of his war with Kupanta-^{D}KAL and Arzawa. Internal evidence lends support to the thesis that at least some of the cult-inventories pertain to the crown's attempts to renew the cult after a period of war. Thus, KBo II 1 refers to the priests of various cult centers as having fled.[2] XXV 23 is more definitely to the point in that it indicates that the enemy has not been thoroughly conquered.[3]

In spite of the manifest typological heterogeneity of the cult-inventory texts, there are reasons for seeing in them a collection of reports on the work of one man that were composed at one relatively limited period of time. Some of these arguments for a variety of the texts have been discussed. It remains to be established or rejected whether or not the other texts can be associated with the same man and period. The fact that a Tudhaliya is mentioned by name in VII 24 obv. 2, XIII 32 obv. 8, XXV 23 iv 63, 24 ii 7, and XXXI 24 7 supports this view. The stylistic similarity between XXV 23, on the one hand, and IBoT II 103, XVII 35, 36, 37, XXV 24, and 25, on the other, is another case in point. The relatively close stylistic relationship between the aforementioned

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[1] Cf. O. R. Gurney, The Geography of the Hittite Empire, p. 109.

[2] Cols. ii 31, 39; iii 33.

[3] Col. i 12-14.

texts, on the one hand, and IBoT I 9, KBo II 7, 8, and 13, XX 14, VBoT 26, 49, and 122, on the other hand, is another argument supporting this thesis. The similarities of style between VII 24 and XII 36 (with its duplicate XXX 37) point in the same direction. So too do the characteristic expressions of KBo II 1, 16, and IBoT II 105.

To be sure, none of the above statements, taken by itself, establishes conclusively that all the cult-inventory texts witness to Tudhaliya IV's postwar contributions to local cults. On the other hand, when considered together, they weigh heavily in that direction.

CHAPTER II

THE ḪUWAŠI, HITTITE SEASONAL FESTIVALS, AND THE PROBLEM OF CULTURAL SIMILARITIES IN ANTIQUITY

A relatively large body of literature has been written on the question of cultural similarities in antiquity. Some of it is concerned with Hittite institutions. Thus, Otten, in OLZ, 1956, cols. 101 ff, has published in transliteration and translation a text[1] which describes an assembly of all the deities of heaven and earth at the beginning of the year in the house of the Storm-god, where they are to determine the fates for the year just begun. The existence of this text, mentioned by Ehelolf to Landsberger, contributed to the latter's suggestion that the Mesopotamian akītu-festival had its analogue in Hattusa, with its focal point at Yazilikaya.[2] Prior to this, W. Andrae had concluded, on the basis of comparative studies, that Yazilikaya was the Hittite akītu-house to which, at the appropriate time, a procession worked its way from the main temple which lay within the city walls.[3] In another Hittite text which has been adduced as a possible indication of the existence of an akītu-festival in Hattusa, there is a

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[1] XXXVI 97.

[2] Sam'al, p. 113.

[3] Alte Feststrassen im nahen Osten, pp. 14-19.

description of a procession in which a god, seated in a chariot decorated with red, white, and blue streamers, is led from the city through the Tawiniya Gate to the tarnu-house in the wood, where he is worshiped according to the prescribed ritual.[1] Gurney, in commenting on this text, is reminded of the Babylonian akītu-procession, but thinks, nevertheless, that the similarity is "probably fortuitous."[2] The fourth column of those texts that preserve the Illuyanka myth (KBo III 7, and its duplicates XII 66 and XVII 6; Cat., 257, A, C, and D) relates that all the deities were convened with the Storm-god of Nerik for the casting of the lots(?).[3] Such a setting resembles that ~~of~~ XXXVI 97, to a certain extent, and, likewise, may constitute an instance of the akītu-festival motif in Hatti. In MDOG, 86, p. 76, note 2, Prof. Güterbock notes that, according to a portion of a description of an AN.TAH.ŠUM festival, the king, on a trip from Tahurpa to Hattusa, stops first at an upper ḫuwaši, and then at a second ḫuwaši, after which he goes to Hattusa along the "great road."[4] Güterbock then raises the question whether or not these ḫuwaši-s may be either Büyükkaya or Yazilikaya.

The cult-inventories, as well as other Hittite religious

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[1] KUB X 91 ii contains the description, and a small portion of the ritual. Col. iii is separated from col. ii by a gap of unknown proportions. It is, however, probably a continuation of the ritual begun in col. ii. A comparison with the texts listed by Laroche, Cat., 495, shows that X 91 and the texts listed in 495 do not describe the same festival.

[2] O. R. Gurney, The Hittites (2d ed.), p. 156.

[3] KBo III 7 iv 10 ff; XII 66 iv 13 ff; XVII 6 iv 7 ff.

[4] See X 18 i 13 ff; X 17 i 1 ff.

texts, make frequent mention of ḫuwaši-s and seasonal festivals. Now, if, as Güterbock has suggested, Yazilikaya is a ḫuwaši, and if, as Andrae et al., have proposed, it is the center or focal point of the Hittite counterpart to the Mesopotamian akītu-festival, it is reasonable to expect that the Hittite seasonal festivals, in the descriptions of which the ḫuwaši is mentioned prominently, will have affinities to the Mesopotamian akītu-festival. An investigation of the texts that contain such festival descriptions should point up details relevant to the ḫuwaši and the seasonal festivals of such a nature as to permit a comparison between the ḫuwaši and the seasonal festivals mentioned in those texts, on the one hand, and the akītu-house and the akītu-festival, on the other. Of course, the suggestions of Güterbock, Andrae, et al., will be either strengthened or weakened by the results of such a comparison, as well as by other pertinent considerations. It should prove to be instructive, then, if the cult-inventory and other religious texts that contain references to ḫuwaši-s in descriptions of seasonal festivals are examined while the preceding remarks are kept in mind.

In KBo II 7 obv. 11-17, it is stated that the day after the spring festival begins, the image of Mt. Sidduwa is brought to the ḫuwaši, where he, ^{D}U, ^{D}UTU, ^{D}LAMA, and ^{D}IMIN.IMIN.BI are worshiped. On the next day, he is picked up and taken into his temple, where the ceremonies continue. A similar situation is treated in KBo II 7 rev. 19-22, where the Storm-god of Ziyaziya and Mt. Kenkalisa are taken to the ḫuwaši-s, and each is arranged

before his own ḫuwaši and worshiped. Then, when evening comes,[1] the deities are returned to the temple, after which festivities are continued.[2] The parallel passage, found in KBo II 13, differs

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[1]The line reads: UD.KAM ·kulanittar DINGIR.MEŠ INA É.DINGIR-LIM-ŠÚ arḫa pitinzi. . . . The parallel text has: GIM-anma nekuza meḫuni kišari DINGIR.MEŠ SAL.MEŠḫazkaraiyaza arḫa pēdanzi. . . . (KBo II 13 obv. 19). Obviously, then, UD.KAM ·kulanittar refers to the evening. But how is it to be understood? An examination of the passages listed by Laroche, Dictionnaire, p. 56, under kulani- would seem to indicate a meaning such as "to consummate," "to perfect," "to bring to an end," "to complete"; or, in the case of kulanaš (KBo II 38 4), "consummation," or the like. As to form, ·kulanittar is probably not an abstract noun, since -ittar does not normally serve to form abstracts in Hittite, and -ḫi is the abstract noun suffix in Luwian. It is probably better here to think of the Luwian 3 pres. sing. mid.-pass. suffix -tari; our form would, then, be an abbreviation from a longer *kulanittari, "it is completed." The line in question, then, would be translated, "The day is completed. The deities into their temples they carry."

Another time expression occurs in other cult-inventory texts in positions corresponding to those occupied by the two phrases mentioned above; that is, after the description of those ceremonies that are performed near the ḫuwaši, and before the mention of the removal of the deity to his temple. It is GIM-anma ^{D}UTU AN-E ^{GIŠ}laḫḫurnuzziuš appanzi (XVII 36 11 [context broken badly]; XXV 23 i 23, 48; ii 27 [text badly broken here]). From the relationship this clause bears to the statements preceding and following it, taken together with the fact that the two time-phrases mentioned above bear the same relationship to their contexts, it is to be inferred that it too refers to the advent of evening. This conclusion is supported by XXV 23 ii 26 ff, which runs:

26). SAL.MEŠḫazza[qaraza duškiškanzi GIM-anma ^{D}UTU AN-E]
27). laḫḫurnu[zziuš appanzi. . . .]
28). šešzi . [. . . . .]

If the expression in question refers to evening, the occurrence here of šešzi, "he (the deity) spends the night," makes sense. (Cf. KBo II 7 obv. 14.) The phrase itself, to be sure, deserves comment. Behind ^{D}UTU AN-E ^{GIŠ}laḫḫurnuzziuš may lie one or the other of two Hittite expressions: viz., nepišaš Ištanuwaš laḫḫurnuzziuš, or nepišaš Ištanun laḫḫurnuzziuš, in which latter case we have a σχῆμα καθ' ὅλον καὶ μέρος construction. In either case, the meaning is the same: "When they seize the tables of the Sun-god of heaven. . . ."

[2]KBo II 7 rev. 22 f.

in some relatively minor details from the report as preserved in KBo II 7. KBo II 13 obv. 11 ff begins almost exactly as does KBo II 7 rev. 19 ff. It differs in that, among other things, at a specified time--which itself is differently expressed in both places, although the reference is to the same time of day--the ḫazgara-women take the deities away and set them at or on their postaments, after which festivities continue; whereas, in KBo II 7 rev. 22, only the removal of the deities to their temples is noted. In KBo II 13 rev. 2 ff, the deities are brought to their ḫuwaši-s, which are located by the spring Warwataliyanza,[1] and set before them. They are then worshiped, after which (no time reference[2]) they are taken away, arranged on or near their postaments, and the festivities continue. In XXV 23 i 10-25, it is stated that, when spring comes, the cultic representation of Mt. Halwanna is brought to a mountain, in case a not clearly specified area is under the control of the enemy. In case the area is not under the control of the enemy, the people participating in the ceremonies carry the image to the side of the river. The rites are then performed at the ḫuwaši. When the sun sets,[3] the god is taken back to the city and put in his temple, where the festivities continue. Two days later, the god is taken to Hakmis,[4] but what, if any, rite

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[1]On this, see Laroche, Onomastique, p. 132. It is interesting to compare the spring and ḫuwaši mentioned here with a place like Eflatun Pinar. See zarim(m)i/am(m)a, p. 201.

[2]But note line 9, . . . šaššanuš tiyanzi, ". . . They put up the lamps," which most probably points to a time after sunset.

[3]See p. 29, note 1.

[4]XXV 23 i 32 f.

is performed there subsequently is unfortunately not mentioned in the text, which states merely, . . . naš apiya, ". . . And he (stays) there." In lines 40-50 of the same column, the god ^{D}U UŠALLI of Urista is celebrated at the beginning of spring in a similar manner after he has been carried to Hakmis and placed before his ḫuwaši. When the sun sets,[1] he too is taken to his temple. At this point the column ends. The text is badly broken from the beginning of col. ii to a place near the end of col. iv. Even so, it is clear that the spring festival of the Storm-god of the Thunder-Storm is celebrated in Hakmis.[2] Beginning with line 51, the text is once more in excellent condition. Here the spring festival of the Storm-god of Rain is described. But no mention is made of his being taken to a ḫuwaši. He is, however, petitioned to provide a bountiful crop during the ensuing year[3] in terms reminiscent of those found in XXXVI 97. The festival delineated on the left edge of this text is a spring festival, and is performed near a ḫuwaši for the same god. A sheep is said to be slaughtered for him at the ḫuwaši,[4] and the text ends with the statement that there is entertainment.[5] The time of day is not mentioned, nor is there any reference to the god being taken either to the ḫuwaši or back to his temple. In XVII 35 ii 6 ff, two

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[1] See p. 29, note 1.

[2] Col. iv 38 ff.

[3] Col. iv 57-59.

[4] Left edge, left half, 4.

[5] Ibid., right half, 4.

deities--^{D}U of Gursamassa and ^{D}UTU MĒ--are mentioned in connection with the filling of the ḫaršu-vessels; that is, the fall festival for each is performed at the same time. After this, there is a description of a spring festival; but, mention is made of the Sun-goddess only. Furthermore, the festival of the Sun-goddess is said to take place only when that of the Storm-god has been completed.[1] The occurrence of these two names in line 6 cannot, therefore, be construed as depicting an assembly of deities. Be that as it may, the goddess is taken to the ḫuwašu and worshiped. When evening comes (ii 27), she is taken back to the temple, and the ceremonies continue. In column iii of the same text, line 20, it is said that the "spring festival is patterned according to the fall festival." Only the fall festival is described at length in lines 1-19. During this festival, Iyari of Gursamassa[2] is taken to the ḫuwašu by the priest, and there worshiped. In addition,

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[1]Col. ii 12-14.

[2]The text from col. ii 35-iii 22 treats the cult of Iyari of Gursamassa. After the preliminary listing in ii 35-37, it resumes in iii 1 with the phrase, mān ANA ^{D}U EZEN zeni. . . . The seeming alternation of Iyari in ii 37 and ^{D}U in iii 1 is tempting. At first glance, it might be said to show that Iyari is the name of the Storm-god of Gursamassa. But, is Iyari the name of this deity? I think not. In col. iii 1 the phrase reads, "When for the Storm-god there is the fall festival, . . ." which is merely a statement identifying a particular period of time, just as col. ii 9 refers to the same time. That is, both ii 9 and iii 1 identify the time at which the fall festivals for the Sun-goddess of the Water and Iyari, respectively, take place; viz., at the time of the fall festival of the Storm-god, a description of which festival is not preserved in col. i of the text. Furthermore, col. ii 1-5 shows clearly that the festivals for the Storm-god were delineated in col. i. (Note particularly in this connection the occurrence of [EZEN TEŠI ^{DUG}ḫaršu ḫ]ēšuwa[š] and [EZEN pul]aš in i 16, 17, and ii 3, 4.)

^{D}IMIN.IMIN.BI is a recipient of a sacrifice made at the ḫuwaši.[1] The festivities continue, and afterwards (no reference is made to the time of day), Iyari is taken back to the temple and the ceremonies continue. Since the spring festival was to be patterned on this model, we know that the ceremonies of the spring festival were of the same sort.

Other pertinent texts in this connection are XII 2 and 3, and KBo II 1. These texts are listings of the cults of many deities.[2] In XII 2 there is manifest a patent connection between the ḫuwaši and the spring festival; that is, in the lists of cultic appurtenances which are noted as being at hand for the spring festival for a given deity, the ḫuwaši is all but universally mentioned.[3] Moreover, it may be that there is a reference in this text that indicates an assembly of deities during a spring festival. Thus, col. iii 18, which inventories the cult of the Storm-god of Nerik at a town the name of which is not clearly legible (iii 24), refers to a sacrifice made also for the "male gods" at the time of his spring festival. The names of the several deities whose festivals are listed in XII 3 are not, to be sure, all preserved. But the text bears some resemblance to XII 2 in form: it too lists various deities whose spring festivals are

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[1] iii 4. There may be a question as to whether or not there is here a real divine assembly, since ^{D}IMIN.IMIN.BI is sometimes a subordinate or satellite of other deities (cf. KBo IV 13 i 13, 14). Nevertheless, the fact remains that sheep are sacrificed for two deities.

[2] Cf. Bossert's notes on XII 2 in Belleten, 16, p. 502. See Forrer, MDOG, 61, p. 38, for a resume of an hitherto unpublished Hittite text of a kind with XII 2.

[3] Exceptions: cols. iii 9 f, 15 ff, 18 f; iv 1 ff.

celebrated at or near a given town and in connection with ḫuwaši-s. But it cannot be demonstrated that XII 3 depicts a divine assembly. KBo II 1 lists the deities of one city or another, their ḫuwaši-s and other cult objects, and their festivals. The manner in which the festivals are listed indicates that each of them was intended for all the deities mentioned in any given section of the text.[1]

In the preceding paragraph, a deliberate limitation has been imposed on the materials to be treated. Accordingly, the spring festival (save for XVII 35 iii 1-19) alone was examined. If such a restriction were to be lifted, it would be possible to adduce more instances of seasonal festivals involving processions to ḫuwaši-s. Thus, in some of the above cited texts, there are references to the ḫuwaši and its use during the autumn festival. To be sure, KBo II 1 is not explicit in terms of the role of the ḫuwaši during either the spring or the fall festival. Here the inventory of a given deity's cult merely mentions a ḫuwaši (or ḫuwaši-s) and spring and fall festivals. In view of the data furnished by other texts, however, it is probable that the ḫuwaši-s mentioned in KBo II 1 were ritual focal points during both the spring and (at least some of) the fall festivals.[2] In a somewhat

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[1]While groupings of divine families, or of a god and his retinue, are not exactly assemblies of deities in the sense that each has come from his own (and different) abode to a single cultic center where a grand festival is to be performed, the fact remains, nevertheless, that in such groups more than one deity is present.

[2]It may be argued that the ḫuwaši here is the deity, in much the same way that a bull image or human statue is (or at least represents) the deity. If so, how are we to understand those passages, such as XXV 23 i 40 f and KBo II 7 obv. 11, where the statue or image of the deity is carried to the ḫuwaši? In my

similar manner, XII 2 ii 8 ff and XII 3, passim, list the ḫuwaši-s of various deities in connection with both festivals. In XII 2 ii 8 ff, the reference to the role of the ḫuwaši during the spring festival is indirect. That is, the spring festival is said to be patterned on the model of the fall festival. In XII 3, on the other hand, the references to the autumn festivals are made in terms of the spring festivals; that is, a list which mentions the deity's ḫuwaši and the offering materials for the spring festival, is followed by the statement that the fall festival is of the same sort. In XVII 35 iii 20, again, it is stated that the spring festival is patterned after that of the fall. The autumn festival (1-19) is characterized, in part, by the fact that Iyari of

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opinion, there is an essential difference between the two. Thus, a god had his ḫuwaši, and this ḫuwaši was the focal point of the ceremonies celebrated for him. The figures or statues which, frequently as a part of a religious reform, were given by the king to the cults of many deities, could be used in the processions that formed so characteristic a part of the festivals recorded in the cult-inventories. Such images were so used, as many of these texts demonstrate. VII 24 obv. 4 cannot be entered as an objection to this interpretation. The expression, ^{NA_4}ZI.KIN-yankan can, to be sure, be translated, "And him (as) a ḫuwaši. . . ." But, it can also be read, "And his ḫuwaši. . . ." The reading of the text is determined by one's understanding of what a ḫuwaši is; this text alone does not determine the meaning of ḫuwaši. To be noted in this connection is XX 99 iii 9 f and 16 f, where in each case the text reads: . . . nankan EGIR-pa ^{D}IM-aš ^{NA_4}ḫuwašiya dāi. If the ḫuwaši were a fetish, it would hardly be found in a construction of this sort. Therefore, it seems to me that the former state of the cults of many deities was poorer than the reformed condition because in the latter case there were images of the deities that could be used in connection with the festival processions to the ḫuwaši-s, whereas in the earlier state no such images were available for said processions. Furthermore, in view of the preceding, the ḫuwaši-s of XII 2 and 3, and VII 24 rev. 6 are seen to be appurtenances of the respective cults, and as such are designated, as are the other items enumerated in each of these texts, as being at hand for some specified festival.

Gursamassa is taken to the ḫuwaši by the priest, receives homage there, and finally is taken back to the temple. ḫuwaši-s[1] are associated with the fall festival recorded in VII 24 rev. 6 f. Some of the references in XXV 23 to the ḫuwaši in those paragraphs treating fall festivals are preserved. In no case, however, can it be said that a procession to a ḫuwaši standing in an open space outside the city is clearly described or mentioned in this text in connection with a fall festival. In col. iv 47-50, which alludes briefly to a fall festival, the Storm-god of Rain is depicted as being removed from the vicinity of his ḫuwaši into the temple of another deity. It is likely that cols. ii 10 ff, iv 4 f, 11 ff, 33 ff depict the same sort of activity. No removal, as such, is explicitly mentioned in col. i 34-37. Such a removal is, though, mentioned in XVII 35 ii 6 f.

Another text, KBo II 8, mentions a procession to a ḫuwaši in connection with one of the festivals it outlines. In col. iii 4 ff, the "festival of wielding the sickle on the mountain,"[2] is

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[1]The reading of this line (VII 24 rev. 6) is difficult, because it is in part a palimpsest. The crucial part of the line might conceivably be read either as ^{NA_4}ZI.KIN.MEŠ ^{GIŠ}TIR ar-ta-ri, or as ^{NA_4}ZI.KIN.MEŠ ^{GIŠ}SAR ar-ta-ri. The present traces of the sign TIR/SAR seem to favor the latter alternative, because the final vertical is not broken, and there are no traces of the small Winkelhaken that characterize the bottom portion of the TIR sign. But, the first part of the sign is good for TIR. Furthermore, TIR in this sort of context is known; SAR is not. In any event, the ḫuwaši-s stand outside the city proper. If the plural ^{NA_4}ZI.KIN.MEŠ is correct, it would seem that the cult of Yarri at Hawalkina was prepared for a festival at which more than one deity might be worshiped. Cf. KBo II 7 rev. 19 ff, and the parallel KBo II 13 obv. 11 ff.

[2]This is the EZEN ^{URUDU}ŠU.KIN tar-nu-um-ma-ni ḪU[R.SAG-i]

described. After the various offering materials are brought together, the deity is taken to the "raging" spring and placed in front of his ḫuwaši.[1] There he is worshiped. It is not stated that he is returned to the temple.

In KBo II 1 i 43, three festivals are listed as part of the royal establishment for the cult of the Storm-god of Maras. The last one listed is EZEN ḪUR.SAG-i pēdummaš, "festival of carrying to the mountain." Here we have what may be a very brief reference to the type of ceremony recorded in XXV 23 i 11, which reads: nu ḪUR.SAG Ḫalwannan ḪUR.SAG-i UGU pitinzi, "And they carry (the image of) Mt. Halwanna up to the mountain." When the god arrives at the mountain, he is set on or near his ḫuwaši, and there worshiped.[2]

Other Hittite texts describe festivals in which the king, among others, participated in a procession to a cultic place, outside the city proper, where ceremonies for a number of deities were performed.

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of col. i 15. It is very likely that the final sign (-ni) in tarnummani is a mistake for -aš. On the meaning of ŠU.KIN, see Eisser and Lewy, MVAeG, 33, p. 71, note. On tarna-, cf. Götze's notes in Neue Bruchstücke, pp. 71 f.

[1] Cf. p. 30, note 1.

[2] Line 12, partially restored. Perhaps also pertinent here are the activities that take place during the 32d through 34th days of the AN.TAH.ŠUM-festival as recorded in the calendar recently published by Güterbock in JNES, 19, pp. 80-89. In this text it is said that the king and queen spend part of three days in the neighborhood of the mountain Piskurunuwa (col. iv 3-10). On the second day, (the text is broken, obliterating the word in question; but, in the light of the situation discussed above [see p. 34, note 2], and the fact that there is room for about two signs, it is probably DINGIR-LAM--that is, the cultic representation of the deity) is carried up to the mountain (iv 7 f). On the third day, the king and queen go up to the mountain and participate in the festival ceremonies (iv 9-10).

One such text is XX 85 (+) XX 48,[1] a text that presents a description of a festival performed in the spring. According to this text, the king goes up to a mountain and enters a tent, in which a ḫuwaši is located. There he washes his hands.[2] After this, the ḫuwaši is purified,[3] and then the king and his assistants complete the performance of the ritual for the deities listed.[4]

Laroche lists in his Cat. (501, 1) a joined text, XXVII 70 + XXV 32. Beginning in XXVII 70 ii 19 + XXV 32 ii 1, there is a description of festival activities the features of which are similar to those found in cult-inventories like XXV 23.[5] According to this text, the Sun-god is carried to the forest and set down at or near his ḫuwaši.[6] Offerings are made, and "all the deities" are celebrated.[7] After the performance of the rites associated with the ḫuwaši, the Sun-god is taken back to his temple.[8] It is to be noted, however, that the participation of the king in this festival is mentioned only in connection with the first part of the celebration, before the procession to the wooded area takes place.[9]

The texts listed by Laroche in his Cat. under 495[10]

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[1]Laroche, Cat., 475. Riedel, Bemerkungen, p. 9.

[2]XX 85 i 7 ff. [3]Ibid., line 15.

[4]XX 85 v 6, 12, 16; XX 48 i 9; v 2; vi 4, 7, 11 ff.

[5]For a discussion of the relationship of XXVII 70 + XXV 32 to the cult inventories, see above, pp. 12-13.

[6]XXV 32 ii 3 f + XXVII 70 ii 25 f.

[7]XXV 32 ii 18 f, 27. [8]XXV 32 ii 28.

[9]XXVII 70 ii 19 ff.

[10]The differences between XX 63 + XI 18 and XX 42 are slight and not significant for the present purposes. These texts

depict an AN.TAḪ.ŠUM festival performed in the spring at the tarnu-house near the grove of boxwood trees.[1] Inside the tarnu-house there was a ḫuwaši of the Storm-god of Hatti,[2] where ceremonies were performed--with the participation of the king throughout--for an indeterminable number of deities.[3] That a procession from some point in the city to the tarnu-house formed an integral part of this festival is indicated by the statement of the AN.TAḪ.ŠUM festival calendar.[4]

The data reviewed above demonstrate that the ḫuwaši-s were cult objects which figured prominently during certain seasonal festivals in connection with processions (occasionally clearly said to be upwards) to locations sometimes specifically stated to be outside the confines of the town or towns where the deity or deities

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are duplicates. The same relationship does not, however, exist between these texts, on the one hand, and XI 22, on the other. That both groups describe an AN.TAḪ.ŠUM festival for the Storm-god of Hatti at the tarnu-house near the forest of boxwood trees during the spring is clear. But the rites described in the one deviate somewhat from those mentioned in the others. Note also that XI 22 does not mention Tudhaliya, whereas the introductions to the other texts do. It is conceivable, then, that the latter (XX 63 + XI 18 and XX 42) constitute a revision of the former (XI 22), which revision was drawn up in keeping with the instructions of the king.

[1] Cf. Güterbock, JNES, 19, pp. 82, 86, where the calendar for the AN.TAḪ.ŠUM festival merely alludes to the activities more fully documented in these texts. The question of the location of the tarnu-house is important here. If the evidence of X 91 can serve as a norm, then the tarnu-house is always outside the city gate. XIII 2 ii 19 points the same way when it refers to the tarnu-houses of the forests, vegetable gardens, and wine gardens. (On this see Ehelolf, KlF, I, p. 154, note 2.)

[2] XX 63 11 f; XX 42 i 10 ff; XI 22 i 2 f.

[3] XI 18 ii 7, 24; iii 19; XX 42 ii 3; XI 22 ii 6, 12, 19, 24, 30.

[4] Col. ii 27-31.

were worshiped. Sacrifices[1] and other offerings[2] were frequently made at the ḫuwaši. Moreover, in at least one instance,[3] the ḫuwaši could be entered.

Since most of the ḫuwaši-s were made of stone (but note, for example, the exception mentioned in KBo II 1 ii 12, which is said to have been made of silver), it is to be expected that some of them are still reasonably well-preserved. The summary statements

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[1] See under ḫuek-, p. 189.

[2] KBo II 13 obv.13. Thick bread is placed in front of the deities, each of whom is in front of his ḫuwaši.

[3] II 3 ii 32 ff. The text runs:

32). LUGAL-uššan ^{D}U-aš ^{NA_4}ḫuwašiya

33). anda paizzi ^{NA_4}ḫuwašiya

34). UŠKĒN ^{LÚ}AŁAM.KA UD memai

35). ^{LÚ}kītaš ḫalzāi

36). taš ^{É}arkiui tiyazi

32). The king goes into the ḫuwaši of the Storm-god. - In the ḫuwaši

34). he prostrates himself. The statue worshiper speaks. The kīta-man calls.

36). And he steps to the arkiui-house.

To be sure, questions can be raised concerning the interpretation of the preverb, anda, in line 33, and the function of the dat.-loc., ḫuwašiya, in that line. Thus, one might argue that anda paizzi denotes the king's going into a place where the ḫuwaši was located. But why is this not expressly stated? That is, why is there no explicit mention of the place wherein the ḫuwaši was located? Or, why is there no more explicit reference to the king's activity, so that the distinction between what the king enters, and to what he goes, is made clear? (In this connection, see XX 99 ii 4, LUGAL-uš-kán ^{NA_4}ḫu-wa-ši-ya pí-ra-an an-da pa-iz-zi, "The king goes into [some place, the mention of which is not preserved in the text], in front of the ḫuwaši.") It would seem to be necessary, then, to think of the ḫuwaši mentioned in II 3 ii 32 f as something which can be entered. If this interpretation is correct, then ḫuwašiya in line 33 must be read, "in the ḫuwaši," and not, "at the ḫuwaši."

on p. 39 would seem, at first sight, to characterize some of the Hittite hieroglyphic monuments. Thus, some of these monuments are not infrequently found outside the confines of a town.[1] In some instances, it is necessary to go to higher ground to reach them.[2] In at least three cases, there is clear evidence of the performance of some kind of offering at the monument.[3] One of them can be entered.[4] There are, then, a number of hieroglyphic monuments that archaeological considerations demonstrate to have played a role in the cult quite like that of the ḫuwaši-s mentioned in the cuneiform texts. Moreover, Bossert[5] has argued that the hieroglyphic word wanai- (found on and designating some of these monuments) and cuneiform ḫuwaši are etymologically identical. Thus, according to Bossert, the chisel-sign, written with or without the oval, and found as a determinative before words designating objects made of stone and sometimes inside the hieroglyphic, logographic sign for wanai-, has the phonetic value ḫu. But, it was always limited to this value, as is to be seen in the word

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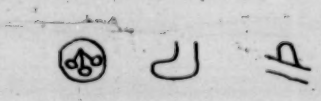
[1]For example, Eflatun Pinar, Fraktin, Imamkulu, Ivriz, Kötükale, Gezbel, Yazilikaya.

[2]E.g., Ivriz, Gezbel, Yazilikaya.

[3]Yazilikaya: see Bittel, Naumann, and Otto, Yazilikaya, pp. 10, 28, 72 f and plates 3 (# 4), 7 (# 3), and 17. The references describe and picture an offering trough in a rock in front of the main chamber, and a conduit and a basin (in front of figs. 35-39) intended for liquid offerings. Karahüyük: the offering trough, and possibly also the animal bones found in the earth near the monument. (See T. and N. Özgüz, Karahüyük, pp. 70 f.) Cekke: the inscription notes that offerings were to be made at this monument. (See Bossert, Belleten, 16, p. 527.)

[4]Yazilikaya.

[5]Belleten, 16, pp. 495-545; see particularly pp. 511-513.

 (A 11 a 4; Bossert's figure 4), where the sign must have the value ḫuha (so Laroche, HH, I, # 331, against Bossert, op. cit., p. 511, who inserts <ha>). Furthermore, the chisel-sign (without oval) represents the relative pronoun, which by the time of Karatepe had become wa-, but which cannot have begun with ḫuha-; therefore, at one time it must have been *ḫuwa-. With the passing of time, the phonetic value of the sign was simplified to ḫu. Now, in the second millennium, the chisel-sign was written inside the hieroglyphic sign for wanai-. Accordingly, either both signs had the same reading, or both began in the same way; viz., ḫuwa-. Since the later form of our word is wanai, and since the later form of the relative pronoun is wa-, it must be concluded that at some earlier period these words were *ḫuwanai- and *ḫuwa-, respectively. In a late thirteenth century inscription from Emirgazi (II M XLIX 2; Bossert's figure 12), the word used in reference to the monument is awana- or awanai- (but, see Laroche, HH, I, # 267). In accordance with this writing, Bossert theorizes that *ḫuwani- became *ḫawanai-, which already in the thirteenth century was awanai, which in turn and in still later times lost the initial a-. In view of the foregoing, then, ḫuwaši- and *ḫuwanai- can be analyzed as ḫuwa + ši and ḫuwa + na + i. Both words are similar in formation, and most likely mean, "pertaining to the chisel," or "chisel-work." Bossert's arguments, however, are not free from criticism. For one thing, his reading of the relative pronoun has not enjoyed universal acceptance. In addition, it is necessary to show that the ending -ši- in cuneiform Hittite functions in the same manner as does -na + i- in hieroglyphic.

The reading of the relative pronoun depends on the phonetic value of the chisel-sign. According to Bossert, this sign occurs in the Kötükale inscription (HHM, 40) in the name of the man the inscription says to be the father of Sulumeli, and the grandfather of Hilaruada. According to Urartaean sources, the man in question must be Sahuwa.[1] The Kötükale inscription is not, however, too well-preserved at this point.[2] On the other hand, the reading of the name tends to be corroborated by the presence of the name of a ruler of Malatya (, Sa-ḫu(wa?)-sa) in an inscription near Şirzi.[3] While such considerations tend to support the value ḫu or ḫuwa for the chisel-sign, they do not serve to establish certain proof of such a value.[4]

The ending -ši- in cuneiform Hittite nouns is not too well attested. I know of only one example besides the word in question; viz., ^{LÚ}paḫḫuršiš-. This term refers to a man not capable of becoming king. If, as has been thought, illegitimacy was the cause of his disqualification, then the term itself may just possibly be related to the word paḫḫur ("fire") in the same way Bossert suggests ḫuwaši- is related to *ḫuwa-. To my knowledge, there are no other hieroglyphic words ending in -nai-. It is, at present, therefore, impossible to determine from hieroglyphic sources whether or not

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[1] See H. Th. Bossert, "Zur Chronologie der Skulpturen von Malatya," Felsefe Arkivi, 2, 1947, Abb. 17.

[2] See the photograph and copy in Gelb, HHM, 40. Cf. Laroche, HH, I, # 329, II (p. 173).

[3] Bossert, AfO, 17, pp. 56-70, especially Abb. 9 and p. 68.

[4] See Laroche, HH, I, p. 173.

Bossert's suggestion as to the meaning of the ending is correct. But, the language of the Hittite hieroglyphs is a dialectical variant of Luwian, and the Luwian word wani- is most likely the same as hieroglyphic wanai- (cf. Laroche, Dict., p. 106). The ending -ni- is not an isolated occurrence in Luwian, limited only to the word wanai-. It is found also in the words t/dawani (cf. t/dawi-, "eye"), and titani, "breast" (cf. titai-, "to suckle"). The meaning of t/dawani- is not clear; so, this word supplies no relevant, usable information concerning the significance of the ending -ni-. But that titani- ("breast") is something related ("of or pertaining to") to titai- ("to suckle") cannot be denied.

In view of the foregoing considerations, it is necessary to conclude that there is linguistic evidence--albeit not completely satisfactory--to support Bossert's etymological identification of cuneiform ḫuwaši- and hieroglyphic waṇai-. The archaeological data mentioned above in connection with statements from cuneiform sources point in the same direction. Thus, there can be no very serious doubt that cuneiform ḫuwaši- and hieroglyphic wanai- designate the same thing; viz., the type of Hittite hieroglyphic monument on which the word wanai- frequently appears.

Now, it is known that Yazilikaya was used for funerary purposes. It might be argued, then, that Yazilikaya is not a ḫuwaši, on the assumption that a funerary sanctuary cannot be used for other purposes. On this point, however, it should be noted that there are texts according to which a part of the material devoted to the deity in the AN.TAḪ.ŠUM festival for ^{D}ZA.BA$_4$.BA$_4$ is brought IŠTU É.NA$_4$DINGIR-LIM, "from the royal burial cham-

ber."[1] The materials treated by Otten also demonstrate that the É.NA$_4$DINGIR-LIM was not restricted in use to burial rituals.[2] Further indication of this is found in IBoT III 1,[3] where the ḫešti-house is a place for ceremonies both for the underworld deity and for the principal deities of the kingdom. It is impossible, then, to argue, on this count, that Yazilikaya was not a ḫuwaši.

As has been noted above, various scholars have been prompted by one or the other consideration to suggest a connection or relationship between a given Hittite festival and the Mesopotamian akītu-festival. In order to examine such a proposal, it is first necessary to have as clear an idea as possible of the nature of the akītu-festival. In a relatively recent article entitled "akīti-Fest und akīti-Festhaus," Falkenstein has pointed out that the Mesopotamian akītu-festival was not in all places and at all times exactly the same,[4] but that there were, nevertheless, six aspects of the festival which at least in all probability characterized it from its earliest beginnings. These he lists as: (1) the akītu-house was in the precincts of the city, but outside its walls;[5] (2) it lay near or on a canal, though this seems not to have had any special cultic significance;[6] (3) there was a procession to the akītu-house in connection with the festival;[7]

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[1] See, for example, II 5 i 38 ff = XXV 1 iii 11 ff.

[2] Otten, ZA, NF, 12, pp. 233 f.

[3] See Guterbock, MDOG, 86, pp. 75 f.

[4] Festschrift Johannes Friedrich, p. 164.

[5] Pp. 164 f. [6] Pp. 165, 166. [7] P. 165.

(4) the king's participation was apparently a duty;[1] (5) the festival was a joyous affair, and included the people;[2] (6) the festival was not celebrated in all cities, not even all the major cities.[3]

If the spring and fall festivals delineated in the cult-inventory texts, as well as the other festivals to which allusion has been made in this survey, are examined against Falkenstein's outline, the similarities between them and the akītu-festivals of Mesopotamia become apparent at once. Accordingly, (1) as has been shown (see above, p. 39), the focal point of the Hittite seasonal festivals lay in the vicinity but outside the confines of the town with whose cult it was associated. To be sure, the ḫuwaši (the focal point of the Hittite festivals), cannot always be said to be an akītu-house. It was, however, and on occasion, situated in a tent or in the tarnu-house. In at least one textually attested instance (II 3 ii 32 f), it could be entered.[4] In all cases, religious rites (frequently for more than one deity) were performed at or in the ḫuwaši. (2) In some of the festival descriptions, the ḫuwaši is said to be situated near a body of water.[5] Many of the Hittite monuments are located in the immediate vicinity of a stream or spring.[6] (3) There was invariably

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[1] Idem. But, it was possible for him to deputize these functions; cf. p. 162.

[2] p. 165. [3] Idem.

[4] See above, p. 40, note 3.

[5] KBo II 13 rev. 4; KBo II 8 iii 13 f; XXV 23 i 15.

[6] E.g., Ivriz, Sirkeli, Gavur Kalesi, Eflatun Pinar, Fraktin, Imamkulu, Taşci, Karabel, Yazilikaya (stream now diverted from

a procession to the ḫuwaši in the festivals described in the cult-inventories, as well as those delineated in some of the other Hittite religious texts.[1] (4) As has been pointed out above,[2] some of the Hittite festival texts mention the king as participating in festivals of which a characteristic feature is a procession to a place where one or more ḫuwaši-'s are located. Therefore, the lack of reference to royal participation in similar festivals outlined in the cult-inventories is not to be taken as an argument against the thesis that something like the Mesopotamian akītu-festival existed in Ḫatti. Furthermore, deputation of the king's responsibility in matters of this sort is known even for Babylon and Harran.[3] In addition, the fact that the king instituted at least some of the elements of various local cults mentioned in the inventories is indicated by the oft-repeated phrase, ^{D}UTU-ŠI ME-iš ("My Sun instituted"), or its equivalent. While this is not the same as deputation of specific cultic tasks, it does demonstrate that the king assumed the responsibility for the maintenance and enhancement of local religious practices. (5) Merry-making and popular participation characterize at least some of these ceremonies. KBo II 7 rev. 9, which concludes the description of the spring festival for the Sun-goddess of Wiyananta, states that this festival has been instituted with entertainment or amusement

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former course), and Gezbel. See R. D. Barnett, "The Phrygian Rock Facades and the Hittite Monuments," Bi. Or., 10, 3 and 4, p. 81; cf. Güterbock, Anat. Stud., 6, p. 54, note 5.

[1] See above, pp. 28-40. [2] Pp. 38 f.

[3] A. Falkenstein, "akīti-Fest und akīti-Festhaus," Festschrift Johannes Friedrich, p. 162.

(duškaratta). Almost the same expression is used in connection with the spring festival of the Storm-god of Panissa and Mt. Kenkalisa in KBo II 7 rev. 23.[1] In the more elaborate parallel text, KBo II 13 obv. 18, these two gods are the objects of the verb duškiškanzi, "they entertain."[2] The ḫazgara-women entertain the deity and some unidentified people engage in a mock fight[3] in XVII 35 ii 26 (a spring festival). A more elaborate description of fighting as festival entertainment is contained in XVII 35 iii 8-15.[4] The ḫazgara-women entertain (duškanzi) the deity, and the young men are divided into two groups who wage a mock battle (MÈ-iškanzi) for the pleasure of the deity. This occurs during the spring as well as the fall festival (cf. line 20). In a description of a spring festival for the Great Spring (deified body

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[1] ḫa-az-zi-wi-ya-za du-uš-ka-ra-at-ta-a. This last word presents a problem. Is the final -a a mistake for -za, and is the form then ablative? Or, is it a neuter plural + -a, "and," in which case the sentence takes on a different meaning; viz., "their festival--with (its) rites--and entertainment are instituted." If a sign is missing at the end of duškaratta in KBo II 7 rev. 9, these questions apply equally well there.

[2] The latter reference to entertainment precedes the statement of time and removal of the deities to the temple. In KBo II 7 rev. 23, the order of events seems at first sight to be reversed. Such, however, is not the case. A careful reading of the latter passage will bear out the fact that no temporal relationship between entertainment and the removal of the deity to his temple is stated or implied. All that is said is that the festival has, at an unspecified time, some entertainment.

[3] ḫu-ul-ḫu-liš-ya tiyanzi. ḫulḫulišya is obviously intended for ḫulḫuliya. Note wa-ar-šu-li (XXV 32 iii 28) and wa-ar-šu-liš (XVII 35 i 33) in similar contexts. Cf. also, ANA ^{DUG}ḫar-ši-ya-liš, XVII 70 ii 20. Under the circumstances, it is necessary to conclude that the sign -liš- (rarely) has the value -li$_x$- in Hittite. The form, ḫulḫuliya, consists of a noun in the dat.-loc. case, plus the enclitic -ya, "and."

[4] On this, see Ehelolf, SPAW, 21, pp. 267-272.

of water), there is again entertainment for the goddess.[1] Another instance of entertainment and fighting (wrestling) occurs in the spring festival for Mt. Halwanna.[2] A badly damaged reference to entertainment in the spring festival for the Uristaen Storm-god of the meadow is found in XXV 23 i 47. In the spring festival for the Storm-god of Rain, entertainment was also to be found.[3] Explicit indications of popular participation in the festivals outlined in the cult-inventories are to be found in KBo II 13 obv. 18 (the people bedeck themselves with wreaths); XII 3 9 (referring to spring and fall festivals, the text reads: . . . LÚ.MEŠ ^{URU}Zihila ešš[anzi], ". . . the men of Zihila celebrate"); XVII 35 iii 9 (the young, able-bodied men engage in a mock battle), 20 (a repetition in the spring of what is mentioned for the fall in line 9), 33 (the people bedeck themselves with wreaths), 34 (the cheese that has been pressed [flat] is given to the people); XXV 23 ii 7 (the same as the preceding). In XXV 23 i 35 f, it is said that the men of Urista pour spelt, and in line 39 of the same column it is said that they open the haršiyalli-vessel and grind and crush its contents.[4] (6) It is impossible to make a reliable general statement based on explicit textual evidence concerning the geographic distribution of the Hittite seasonal festivals. The cult-inventories demonstrate that Tudhaliya IV was keenly

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[1] XVII 35 iii 35. [2] XXV 23 i 22.

[3] XXV 23 left edge, right half, 4.

[4] There are also passages in which popular participation in the rites is not explicitly mentioned, but where it might be inferred. Thus, for example, XXV 23 i 40 ff; left edge, right half, 1 ff.

interested in the intensification of the cult in those towns mentioned in the inventories, without regard to their importance or distance from the capital. Whether or not, however, festivals of a kind with those discussed above were found in every Hittite town cannot be proved. The accidents of the survival and loss of texts and an inadequate understanding of Hittite geography preclude certainty in any statement on this point.

In view of the preceding considerations, it is clear that the Hittite seasonal festivals are markedly similar in nature to the Mesopotamian akītu-festivals. Furthermore, since there are at least two instances where seasonal festival processions are said to have started from inside the capital city and to have made their way to places outside the city walls,[1] and since Yazilikaya probably was a ḫuwaši (or wanai), it is not unlikely that an akītu-type festival, featuring a procession to Yazilikaya, was performed at Hattusa.

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[1] X 91 and the texts listed in Laroche, Cat. 495. In X 91, the goal of the procession is the tarnu-house in the forest. In the texts listed in Laroche, Cat., 495, it is the tarnu-house at the grove of boxwood trees. If cols. ii and iii of X 91 are parts of a description of the same festival, then the fact that a spring (TÚL) is mentioned in iii 5-7 as a place where offerings were made possibly indicates that the procession noted in col. ii made its way to (the tarnu-house in the neighborhood of) Yazilikaya, since there was a spring (now dried up) in the vicinity of Yazilikaya. The other texts (Laroche, Cat., 495) mention that a ḫuwaši was inside the tarnu-house (see, e.g., XI 22 i 2 f). If, as I have argued (see above, pp. 39 ff), Yazilikaya was a ḫuwaši, then these texts (Cat., 495) do not describe a festival any part of which was performed there.

CHAPTER III

CULT-INVENTORY TEXTS IN TRANSLITERATION AND TRANSLATION, WITH NOTES

KBo II 1

Column I

1). [ ] x

2). [ ]

3). [ ]

4). [ ]

5). [ ] HUR.SAG x

[ ]

6). [ ]x KÙ.BABBAR

^{D}UTU ^{D}LAMA

7). [ ]x-ri-iš

8). [ALAM] LÚ GUB-aš

AN.BAR I še-kán

9). [I ^{GIŠ}TUKUL ši-i]t-tar-za

UD.SAR-za ú-nu-wa-an

10). [ ]x

11). [x DINGIR.MEŠ ^{D}UTU-ŠI] DÙ-at

12). [A-NA ^{D}U URU x x x x x NINDA.]KUR$_4$.RA U$_4$-

MI kiš-an

13). [I UP-NU ZÍD.DA Ī GAL,KAŠ x EZEN.MEŠ V]IIĪ EZEN.MEŠ zé-na-aš

14). [x EZEN TE-ŠI x EZEN x x I]EZEN pu-la-aš

15). [x EZEN x x x x x I EZ]EN a-ša-na-i-ya-aš

16). [x x x x x x x x]^{D}UTU-ŠI ME-iš

17). [x GUD ŠÀ.BA x]ˈGUDˈ ^{D}UTU-ŠI ME-iš XL UDU$^{HI.A}$ ŠÀ.BA XV UDU

18). [^{D}UTU-ŠI ME-i]š XL PA ZÍD.DA ŠÀ.BA [x] PA ZÍD.DA ^{D}UTU-ŠI
ME-iš

19). [x DUG.K]A.DÙ ŠÀ.BA II DUG.KA.DÙ [^{D}UTU]-ŠI ME-i[š]

20). [x DUG.]KAŠ I ^{DUG}ḫu-up-pár KAŠ ŠÀ.BA VIII DU[G.KAŠ]

21). [^{D}UTU-]ŠI ME-iš VI PA ZÍZ DUG ḫar-ši 1/2 PA [ZÍZ]

22). DUG ḫar-ši ^{D}UTU-ŠI ME-iš

23). VI $^{LÚ.MEŠ}$ḫi-lam-ma-at-ti-iš-kán pa-ra-a [DIB-an-za]

24). I ^{LÚ}MUḪALDIM I ^{LÚ}NINDA.DÙ.DÙ I ^{LÚ}TIN.N[A I ^{LÚ}AD.KID]

25). I ^{LÚ}DUG.GA$_5$.BUR-na I ^{LÚ}NAR U[RU-aš ti-ya-zi]

26). IV É.DINGIR-LIM ú-e-tin A-NA KÙ.BABBAR-kán GUŠKIN

27). ^{1}I-ya-ra-SUM-ya-aš pí-ra-an e-eš-zi

---

28). ^{D}U ^{URU}Ma-ra-a-aš I GUD.MAḪ AN-NA-KI GAR.RA

29). IV.GUB-za I ^{GIŠ}TUKUL ZABAR I ^{URUDU}GÍR I UD.ZAL.LI

30). [x]X ^{GIŠ}PA I wa-ak-šur I ḪUP-PU KÙ.BABBAR GAR.RA

31). II ^{GIŠ}PA III AŠ-RA KÙ.BABBAR GAR.RA I GILIM KÙ.BABBAR
SAG.KI-ši

32). GURUN GUŠKIN ḪUR.SAG$_{Šu}$-wa-ra-aš V ^{URUDU}GÍR ŠÀ.BA I
^{URUDU}GÍR.TUR

33). BE-LU EN-aš I ^{NA_4}ZI,KIN an-ni-iš :ti-ta-i-<im> -me-iš

34). IV DINGIR.MEŠ an-na-la-an I GUD.MAḪ KÙ.BABBAR IV.GUB-za

35). I še-kán I ^{GIŠ}TUKUL ši-it-tar-ra-za UD.SAR-za ú-nu-wa-[an-]za

36). še-ir-ši-kán I ALAM LÚ GUB-aš AN.BAR I še-kán DÙ-an

37). ḪUR.SAGšu-wa-ra I ALAM LÚ GUB-aš KÙ.BABBAR I še-kán

38). IGIḪI.A GUŠKIN GAR.RA I URUDUGÍR TA GUŠKIN ḫu-u-wa-al-zi-na-an

39). BE-LU EN-aš I ALAM SAL TUŠ-aš KÙ.BABBAR I še-kán IGIḪI.A

40). an-ni-iš :ti-ta-i-im-me-iš IV DINGIR.MEŠ DU[TU-ŠI] DÙ-at

41). A-NA DU URUMa-ra-ša NINDA.KUR4.RA U4-MI kiš-an

42). I UP-NU ZÍD.DA I GAL.KAŠ XIII EZEN.MEŠ IV EZEN zé-na-aš

43). IV EZEN TE-ŠI I EZEN li-la-aš I EZEN ḪUR.SAG-i pí-[e-]
du-um-ma-aš

44). [I] EZEN GIŠmu-ut-ta-ḫi-la-aš I EZEN ŠU.KIN I EZEN
p[u-]la-aš

45). [x GU]D ŠÀ.BA I GUD DUTU-ŠI ME-iš XXVIII UDUḪI.A

46). [ŠÀ.]BA VIII UDU DUTU-ŠI ME-iš XXXIV PA ZÍD.DA

47). [ŠÀ.B]A V PA ZÍD.DA DUTU-ŠI ME-iš

Column II

---

1). [x DUG.KA.DÙ]ŠÀ.BA II DUG.KA.DÙ DUTU-ŠI ME-iš

2). [x DUG.KAŠ Š]À.BA V DUG.KAŠ DUTU-ŠI ME-iš

3). XXIII PA ZÍZ DUG ḫar-ši DUTU-ŠI ME-iš

4). VI LÚ.MEŠḫi-lam-ma-at-ta-aš pa-ra-a DIB-an-za

5). I LÚMUḪALDIM I LÚNINDA.DÙ.DÙ I LÚTIN.NA ILÚAD.KID

6). I LÚDUG.GA5.BUR-na I LÚNAR URU-aš ti-ya-zi

7). IV É.DINGIR-LIM ú-e-tin A-NA KÙ.BABBAR-kán GUŠKIN

8). 1 Ták -ku-uš-ša-aš pí-ra-an e-eš-zi

KBo II 1 ii 54

9). ^{D}U ^{URU}Šu-ru-wa-a I ^{NA_4}ZI.KIN I ^{NA_4}ZI.KIN ^{D}UTU

10). I ^{NA_4}ZI.KIN $^{HUR.SAG}$A-u-wa-ra-aš I ^{NA_4}ZI.KIN

11). ^{TÚL}Ši-na-ra-ši IV DINGIR.MEŠ an-na-la-an

12). I GUD.MAḪ AN.BAR I še-kán I ^{NA_4}ZI.KIN KÙ.BABBAR ^{D}UTU-ŠI

13). še-ir-ši-kán kal-ma-ra KÙ.BABBAR DÙ-an I ^{GIŠ}TUKUL
ši-it-tar-za

14). UD.SAR-za ú-nu-wa-an-za še-ir-ši-kán I ALAM LÚ GUB-aš
AN.BAR

15). I še-kán I ALAM SAL TUŠ-aš AN.BAR I UP-NI IV DINGIR.MEŠ

16). ^{URU}Šu-ru-wa-a ^{D}UTU-ŠI DÙ-at X EZEN V EZEN zé-na-aš

17). V EZEN TE-ŠI XII UDU$^{ḪI.A}$ VI PA II BÁN ZÍD.DA

18). [x D]UG.KAŠ III PA ZÍZ DUG ḫar-ši I É.DINGIR-LIM ú-e-tin

19). [A-N]A KÙ.BABBAR-kán GUŠKIN ^{1}Pí-ya-ma-ta-ra-u-wa-a-aš

20). [pí-r]a-an e-eš-zi

---

21). [^{D}]U ^{URU}Wa-at-tar-wa I ^{NA_4}ZI.KIN I LÚ ALAM AN-NA-KI GAR.RA

22). [GUB-za] I 1/2 še-kán gur-zi-pa-a-an ZAG-za ŠU-za

23). ^{GIŠ}TUKUL ḫar-zi GUB-za ^{URUDU}ḫi-en-zu ḫar-zi an-na-la-an

24). I GUD.MAḪ AN.BAR I še-kán ^{D}UTU-ŠI DÙ-at

25). A-NA ^{D}U ^{URU}Wa-at-tar-wa NINDA.KUR$_4$.RA U$_4$-MI kiš-an

26). I UP-NU ZÍD.DA I GAL.KAŠ II EZEN I EZEN zé-na-aš I EZEN
TE-ŠI

27). I GUD.MAḪ XIV UDU$^{ḪI.A}$ V PA IV BÁN ZÍD.DA

28). IV DUG.KA.DÙ X DUG. KAŠ I ^{DUG}ḫu-up-pár KAŠ

29). III BÁN ZÍZ DUG ḫar-ši ^{D}UTU-ŠI ME-iš URU-aš SUM-iz-zi

30). I É.DINGIR-LIM ú-e-tin

31). ^{LÚ}SANGA-kán wa-at-ku-ut

---

32). ⌜NA4⌝ ZI.KIN ^{D}U URU$_{Ḫ}$ur-ša-la-aš-ši

33). I wa-ak-šur ZABAR I $^{NA}_{4}$ZI.KIN ^{TÚL}Ḫa-pu-ri-ya-ta-aš

34). an-na-la-an I GUD.MAḪ AN.BAR I še-kán I ALAM SAL-TI AN.BAR
TUŠ-za TUR

35). ^{TÚL}Ḫa-pu-ri-ya-ta-aš ^{D}UTU-ŠI DÙ-at

36). III EZEN I EZEN zé-na-aš II TE-ŠI I GUD.MAḪ

37). IV UDU IV PA I BÁN ZÍD.DA I DUG.KA.DÙ XI DUG.KAŠ

38). URU-aš SUM-iz-zi I É.DINGIR-LIM ú-⌜e-tin⌝

39). ^{LÚ}SANGA-kán wa-at-ku-ut

---

40). ^{D}U URU$_{A}$-aš-ša-ra-ad-da I $^{NA}_{4}$ZI.KIN an-na-la-an

41). I GUD.MAḪ AN.BAR I še-kán ^{D}UTU-ŠI DÙ-at

42). II EZEN I EZEN zé-na-aš I EZEN TE-ŠI I GUD.MAḪ

43). IV UDU III PA ZÍD.DA I DUG.KA.DÙ VIII DUG.KAŠ

44). III BÁN ‹ZÍZ› DUG ḫar-ši ^{D}UTU-ŠI ME-iš I É.DINGIR-LIM
ú-e-tin

45). A-NA KÙ.BABBAR-kán ^{1}Na-ad-da-u-ra pí-an e-eš-zi

Column III

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1). ^{D}U URU$_{Š}$a-ru-wa-la-aš-ši I $^{NA}_{4}$ZI.KIN

2). an-na-la-an I GUD.MAḪ AN.BAR I še-kán ^{D}UTU-ŠI DÙ-at

3). II EZEN I EZEN zé-na-aš I EZEN TE-ŠI I GUD.MAḪ

4). IV UDU II PA ZÌD.DA VI DUG.KAŠ III BÁN ZÍZ DUG ḫar-ši

5). ^{D}UTU-ŠI ME-iš I É DINGIR-LIM ú-e-tin

6). LÚSANGA-ma-aš-ši na-a-wi

---

7). DU URUPa-ri-en-ta-aš I NA4ZI.KIN an-na-la-an

8). I GUD.MAḪ AN.BAR I še-kán DUTU-ŠI DÙ-at

9). II EZEN I EZEN zé-na-aš I EZEN TE-ŠI I GUD.ḪAḪ

10). III UDU II PA ZÍD.DA V DUG.KAŠ III BÁN ZÍZ DUG ḫar-ši

11). DUTU-ŠI ME-iš I É.DINGIR-LIM ú-e-tin

12). LÚSANGA na-a-wi

---

13). I NA4ZI.KIN ḪUR.SAGša-lu-wa-an-ta URUḪar-ru-wa-ša-aš

14). an-na-al-la-an I GIŠTUKUL ši-it-tar-za UD.SAR-za

15). ú-nu-wa-an UGU-kán I ALAM LÚ GUB-aš AN.BAR I še-kán
DÙ-an

16). ḪUR.SAGša-lu-wa-an-ta-aš DUTU-ŠI i-ya-at

17). II EZEN I EZEN zé-na-aš I EZEN TE-ŠI I GUD

18). II UDU I PA ZÍD.DA VI (?) DUG.KAŠ [I]II (?) BÁN ZÍZ
DUG ḫar-ši

19). DUTU-ŠI ME-iš I É. DINGIR-LIM ú-e-tin LÚSANGA na-a-wi

---

20). [D]U URUŠar-pa-en-ta I ALAM LÚ GUB-aš ZABAR I še-kán

21). [ZAG-za Š]U-za GIŠTUKUL ḫar-z [i an-na-] al-la-an

22). [I še-ká]n DUTU-ŠI DÙ-at II (?) EZEN I EZEN zé-na-aš

23). [I (?) EZEN T]E-ŠI I GUD.M[AḪ x UDU] x PA ZÍD.DA I DUG.KA.DÙ

24). [x DUG.KAŠ] x PA ZÍZ D[UG ḫar-] ši DUTU-ŠI da-a-iš

25). [I É.DINGIR-LIM] ú-e-[tin A-] NA KÙ.BABBAR-kán 1Al-lu-wa-
a-aš
[pí-ra-an e-eš-zi]

---

26). [I ^{NA_4}]ZI.KIN $^{HUR.SAG}$[Šu-] [wa-]ra ^{URU}Ma-li-ya-aš-ša

27). [an-na-]al-la-an I ^{GIŠ}TUKUL ši-it-tar-za UD.SAR-za

28). [ú-nu-wa-a]n-za UGU-kán I ALAM LÚ GUB-aš I še-kán

29). [i]-ya-an ^{D}UTU-ŠI DÙ-at

30). [II EZEN] I EZEN zé-ni I EZEN TE-ŠI

31). [x UDU] II (?) BÁN ZÍD.DA VI DUG.KAŠ III(?) BÁN (?)
ZÍZ DUG ḫar-ši

32). [URU-aš] SUM-iz-zi I É.DINGIR-LIM ú-e-tin

33). [^{LÚ}SANGA] wa-at-ku-ut

---

34). [I ^{NA_4}ZI.ZIN $^{HUR.}$]^{SAG}Šu-wa-ra ^{URU}Da[-x]-wi-iš-ta

35). [an-na-al-la-an] I ^{GIŠ}TUKUL ši-it-tar-za

36). [UD.SAR-za ú]-nu-wa-an-za

37). [UGU-kán I ^{LÚ}]ALAM AN.BAR I še-kán GUB-aš

38). [DÙ-an x EZEN] II EZEN zé-ni

39). [x EZEN TE-ŠI] VI UDU II(?) PA ZÍD.DA

40). [x DUG.KAŠ] x PA ZÍZ DUG ḫar-ši ^{D}UTU-ŠI ME-iš

41). [I] É. DINGIR-LIM ú-e-tin

42). [^{LÚ}]SANGA-ma na-a-wi

---

43). [^{URU}]Gur-ša-ma -aš-ša -aš

44). [ta]-ru-up-ta-at

45). [ ] x [ ] x [ ]

Column IV

1). [^{D}U] ^{URU}Ša-na-an-ti-ya III ši-it-tar KÙ.BABBAR ŠÀ.BA
I ši-it-[tar] AN.BAR

2). [I] wa-ak-šur ZABAR I SI.ᵀKA x IMᵀ an-na-al-la-an

3). I GUD.MAḪ AN.BAR IV.GUB-aš II še-kán IGI$^{HI.A}$-ŠÚ GUŠKIN
GAR.RA

4). I ALAM SAL TUŠ-aš KÙ.BABBAR I še-kán GAM-ŠÚ II UDU.
KUR.RA AN.BAR

5). GAM-ŠÚ ^{GIŠ}pal-za-ḫa-aš AN.BAR X ᵀkaᵀ-ma-ra GUŠKIN ^{D}UTU-ŠI
^{URU}Ša-na-ti-ya

6). [II] ᵀDINGIR.MEŠᵀ ^{D}UTU-ŠI DÙ-at A-NA ^{D}U ^{URU}Ša-na-an-ti-ya

7). [NINDA.KUR$_4$.RA U$_4$-MI kiš-an] I UP-NI ZÍD.DA VIII EZEN
ÎI [EZ]EN zé-ni

8). [II] EZEN TE-ŠI I EZEN [ḫé-]e-u-wa-aš I EZEN li-la-aš
[ ]

9). I EZEN ŠU.KIN I EZEN gi[-en-zu nu-uš-] še-kán III EZEN
[.MEŠ]

10). I EZEN GIBIL ti-ya-u-wa-aš II EZEN[ ] x x [
]

11). ^{D}UTU-ŠI ME-iš III GUD.MAḪ ŠÀ.BA I GU[D.MAḪ ^{D}UTU-ŠI ME-iš]

12). XCIII UDU$^{HI.A}$ XXXIII PA II BÁN ZÍD.DA XIII DUG.KAŠ

13). IV PA ZÍZ II PA GEŠTIN DUG ḫar-ši ŠÀ.BA II BÁN [GEŠTIN
DUG ḫar-ši]

14). ^{D}UTU-ŠI ME-iš URU-aš-še-e-za SUM-zi É.[DINGIR-LIM]

15). na-a-wi ú-e-da-an ^{D}U ^{URU}Ša-na-an-ti-ya-a[š]

16). tar(?)-aḫ(?)-ḫu-u-wa-an-zi A-NA ^{D}UTU-ŠI ⌜DÙ-at⌝ GAR(?)-

x [ ]

---

17). IV ^{NA}4ZI.KIN $^{ḪUR.SAG}$Šu-wa-ra x x [ ]

18). $^{ḪUR.SAG}$Tar-li-pa-an-ta-aš an-na-la-⌜an⌝ [

]

19). IX ALAM SAL TUŠ-aš ^{D}UTU-⌜ŠI⌝ [

]

20). [ ] ši-it-tar-za x [

]

21). [ ]

22). [ ]

23). [ ] I DUG [ ]

24). [ ]

---

25). [ ]

26). [ ]

27). [ ] x wa-a [k-šur]

28). [x E]ZEN II EZ[EN zé-ni]

29). [x D]UG.KAŠ x [ ]

30). [ ] x x x [

(lower portion of text broken off)

KBo II 1

Column I

1). [ ] x

2). [ ]

3). [ ]

4). [ ]

5). [ ] Mt. x [ ]

6). [ ] x silver x Sun-
god, Inara,

7). [ ] x x x

8). [a statue o]f a man standing,
of iron, 1 šekan (in size).

9). [1 mace, with a sun-]disk
and a moon-crescent adorned,

10). [ ] x

11). [x deities My Sun] made.

12). [For the Storm-god of , the dai]ly offering is as
follows:

13). [1 handful of flour, 1 cup of beer, x festivals--] ⌜8⌝
festivals of the fall,

14). [x festivals of the spring, x festivals of x x x , 1]
festival of the lot,

15). [x festival(s) of x x x x x x , 1 festiv]al of ašani-,

16). [x x x x x x x x] My Sun instituted.

17). [x oxen, of which x] ⌜oxen⌝ My Sun instituted. 40 sheep,
of which 15 sheep

18). [My Sun institut]ed. 40 PA of flour, of which x PA of flour My Sun instituted.

19). [x vessels of low-]grade beer, of which 2 vessels of low-grade beer My Sun instituted.

20). [x vessels] of beer, 1 ḫuppar-vessel of beer, of which 8 [vessels of beer]

21). [My Su]n instituted. 6 PA of spelt for the ḫaršu-vessel, (of which) 1/2 PA [of spelt]

22). for the ḫaršu-vessel My Sun instituted.

23). 6 ḫilammatta-men--nam[ely:]

24). 1 cook, 1 baker, 1 bartender, 1 basket-weaver,

25). 1 potter, 1 singer--of the to[wn take their stand.]

26). 4 temples are built. Concerning the silver and gold,

27). Iyara-piya has charge of them.

---

28). Storm-god of Maraš: 1 bull, with tin plated,

29). standing on all fours. 1 mace of bronze; 1 copper knife; 1 star;

30). ⌜x⌝ + 10 scepters; 1 wakšur vessel; 1 ring, plated with silver;

31). 2 scepters, plated in three places with silver; 1 wreath of silver, (and) on its front is

32). fruit of gold--Mt. Šuwara. 5 copper knives, of which 1 copper knife is small--

33). BELU EN-aš. 1 ḫuwaši--mother and suckling child.

34). 4 deities: former state. 1 bull of silver, standing on all fours,

35). 1 šekan (in size). 1 mace (adorned with a sun-disk and a moon-crescent, (and)

36). on which is 1 statue of a man, standing, of iron, 1 šekan (in size)) is made--

37). Mt. Šuwara. 1 statue of a man standing, of silver, 1 šekan (in size),

38). (whose) eyes are plated with gold; 1 copper knife, inlaid (?) with gold--

39). BELU EN-aš. 1 statue of a woman seated, of silver, 1 šekan (in size), whose eyes are plated with gold--

40). mother and suckling child. 4 deities My [Sun] made.

41). For the Storm-god of Maraš, the daily offering is as follows:

42). 1 handful of flour, 1 cup of beer, 13 festivals--4 festivals of the fall,

43). 4 festivals of the spring, 1 lila-festival, 1 festival of carrying to the mountain,

44). [1] festival of the muttahila, 1 festival of the sickle, 1 festival of the lot;

45). [x oxe]n, of which 1 ox My Sun instituted; 28 sheep,

46). [of] which 8 sheep My Sun instituted; 34 PA of flour,

47). [of whi]ch 5 PA of flour My Sun instituted.

Column II

---

1). [x vessels of low-grade beer,] of which 2 vessels of low-grade beer My Sun instituted.

2). [x vessels of beer,] of which 5 vessels of beer My Sun instituted

3). 23 PA of spelt for the ḫarši-vessel My Sun instituted.

4). 6 ḫilammatta-men--namely:

5). 1 cook, 1 baker, 1 bartender, 1 basket-weaver,

6). 1 potter, 1 singer--of the town take their stand.

7). 4 temples are built. Concerning the silver and gold,

8). Takkušša has charge of them.

---

9). Storm-god of Šuruwa: 1 ḫuwaši. 1 ḫuwaši: the Sun-goddess.

10). 1 ḫuwaši: Mt. Auwara. 1 ḫuwaši:

11). Šinaraši (deified spring). 4 deities: former state.

12). 1 bull, of iron, 1 šekan (in size). 1 ḫuwaši of silver--(for) the Sun-goddess--

13). on which a mountain of silver is made. 1 mace, with a sun-disk

14). and a moon-crescent adorned, (and) on which is 1 statue of a man, standing, of iron,

15). 1 šekan (in size). 1 statue of a woman, seated, of iron, (the size of) a fist. 4 deities

16). of Šuruwa My Sun made. 10 festivals--5 festivals of the fall,

17). 5 festivals of the spring; 12 sheep; 6 PA, 2 seah of flour;

18). [x ves]sels of beer; 3 PA of spelt for the ḫarši-vessel. 1 temple is built.

19). [Concern]ing the silver and gold, Piyamatarauwa

20). [has c]harge of them.

---

21). Storm-god of Wattarwa: 1 ḫuwaši. 1 male statue, plated with tin,

22). [standing,] 1 1/2 šekan (in size), wearing a helmet. With his right hand

23). he holds a mace. With his left hand he holds a copper ḫenzu. Former state.

24). 1 bull, of iron, 1 šekan (in size), My Sun made.

25). For the Storm-god of Wattarwa, the daily offering is as follows:

26). 1 handful of flour, 1 cup of beer, 2 festivals--1 festival of the fall, 1 festival of the spring;

27). 1 bull; 14 sheep; 5 PA, 4 seah of flour;

28). 4 vessels of low-grade beer; 10 vessels of beer; 1 ḫuppar-vessel of beer; (and)

29). 3 seah of spelt for the ḫaršī-vessel My Sun instituted. The town gives them.

30). 1 temple is built.

31). The priest has fled.

---

32). A ḫuwaši: Storm-god of Ḫuršalašši.

33). 1 wakšur-vessel of bronze, 1 ḫuwaši: Ḫapuriyata (deified spring).

34). Former state. 1 bull of iron, 1 šekan (in size). 1 statue of a woman, of iron, seated, small:

35). Ḫapuriyata. (These things) My Sun made.

36). 3 festivals--1 festival of the fall, 2 festivals of the spring; 1 bull;

37). 4 sheep; 4 PA, 1 seah of flour; 1 vessel of low-grade beer;
11 vessels of beer:

38). The city gives (these things). 1 temple is built.

39). The priest has fled.

---

40). Storm-god of Aššaradda: 1 ḫuwaši. Former state.

41). 1 bull, of iron, 1 šekan (in size) My Sun made.

42). 2 festivals--1 festival of the fall, 1 festival of the
spring; 1 bull:

43). 4 sheep; 3 PA of flour; 1 vessel of low-grade beer; 8 vessels
of beer; (and)

44). 3 seah <of spelt> for the ḫarši-vessel My Sun instituted.
1 temple is built.

45). Concerning the silver, Naddaura has charge of it.

Column III

---

1). Storm-god of Šaruwalašši: 1 ḫuwaši.

2). Former state. 1 bull, of iron, 1 šekan (in size), My Sun
made.

3). 2 festivals--1 festival of the fall, 1 festival of spring;
1 bull;

4). 4 sheep; 2 PA of flour; ~~6 vessels~~ of beer; (and) 3 seah of
spelt for the ḫarši-vessel

5). My Sun instituted. 1 temple is built.

6). There is no priest for him yet.

---

7). Storm-god of Parenta: 1 ḫuwaši. Former state.

8). 1 bull, of iron, 1 šekan (in size), My Sun made.

9). 2 festivals--1 festival of the fall, 1 festival of the spring; 1 bull;

10). 3 sheep; 2 PA of flour; 5 vessels of beer; (and) 3 seah of spelt for the ḫarši-vessel

11). My Sun instituted. 1 temple is built.

12). There is no priest yet.

---

13). 1 ḫuwaši: Mt. Šaluwanta of Ḫarruwaša.

14). Former state. 1 mace (with a sun-disk and a moon-crescent

15). adorned, (and) on which is 1 statue of a man, standing, of iron, 1 šekan (in size)) is made:

16). Mt. Šaluwanta. My Sun made (this).

17). 2 festivals--1 festival of the fall, 1 festival of the spring; 1 ox;

18). 2 sheep; 1 PA of flour; ⌜6⌝ (?) vessels of beer; (and) ⌜3⌝ (?) seah of spelt for the ḫarši-vessel

19). My Sun instituted. 1 temple is built. There is no priest yet.

---

20). Storm-god of Šarpaenta: 1 statue of a man, standing, of bronze, 1 šekan (in size).

21). [With the right ha]nd a mace he hold[s. Former sta]te. 1 statue of a man, standing, of iron,

22). [1 šek]an (in size), My Sun made. 2 festivals--1 festival of the fall,

23). [1 festival of the sp]ring; 1 bul[l; 1 sheep;] x PA of flour; 1 vessel of low-grade beer;

24). [x vessels of beer; (and)] x PA of spelt for the [ḫar]ši-vessel My Sun instituted.

25). [1 temple] is buil[t. Con]cerning the silver, Alluwa [has charge of it.]

---

26). [1 ḫ]uwaši: Mt. Šuwa[ra] at Maliyašša.

27). [Former] state. 1 mace (with a sun-disk and a moon-crescent

28). [adorn]ed, (and) on which is 1 statue of a man, standing, 1 šekan (in size))

29). [is] made. My Sun made (it).

30). [2 festivals--] 1 festival for the fall, 1 festival of the spring;

31). [x sheep (?);] ⌜2⌝ (?) seah of flour; 6 vessels of beer; (and) ⌜III (?) seah⌝ (?) of spelt for the ḫaršiš-vessel

32). [the town] continues to give. 1 temple is built.

33). [The priest] has fled.

---

34). [1 ḫuwaši: M]t. Šuwara at Da[x]wišta.

35). [Former state.] 1 mace (with a sun-disk

36). [and a moon-crescent a]dorned,

37). [(and) on which is 1 male] statue, of iron, 1 šekan (in size), standing)

38). [is made. x festivals--] 2 festivals for the fall,

39). [x festivals of the spring;] ⌜6⌝ sheep; 2 PA of flour;

40). [x vessels of beer; (and) x] PA of spelt for the harši-
vessel My Sun instituted.

41). [1] temple is built.

42). There is no priest yet.

---

43). Guršamašša

44). is [(already) cat]alogued.

45). [ ]

Column IV

---

1). [Storm-god] of Šanantiya: 3 sun-disks of silver, of which
1 sun-disk is of iron (i.e., 2 of silver, 1 of iron);

2). [1] wakšur-vessel of bronze; 1 "thunder-horn." Former
state.

3). 1 bull, of iron, standing on all fours, 2 šekaň (in size),
whose eyes are plated with gold.

4). 1 statue of a woman, seated, of silver, 1 šekan (in size),
under which are 2 mountain sheep, of iron,

5). under which is a base, of iron, (with) 10 mountains of gold:
Sun-goddess of Šanantiya

6). 2 deities My Sun made. For the Storm-god of Šanantiya,

7). [the daily offering is as follows:] 1 handful of flour.
8 festivals--2 festivals for the fall,

8). [2] festivals of the spring, 1 festival of the [r]ain,
1 lila-festival,

9). 1 festival of the sickle, 1 ge[nzu]-festival; [and, in
additi]on, 2 festival[s--]

10). 1 festival of the entry of the new (priest), 2 festivals
[of x x x--]

11). My Sun instituted. 3 bulls, of which 1 b[ull My Sun
instituted.]

12). 93 sheep; 33 PA (and) 2 seah of flour; 13 vessels of beer;

13). 4 PA of spelt; 2 PA of wine for the ḫarši-vessel, of which
2 seah [of wine for the ḫarši-vessel].

14). My Sun instituted. The town gives (these things) to him.
. The te[mple]

15). is not yet built. For the Storm-god of Šanantiya

16). the king was able (to care). x x [ ]

---

17). 4 ḫuwaši-s: Mt. Šuwara, x x [.]

18). Mt. Tarlipanta. Former state. [ ]

19). 9 statues of a woman, seated: Sun-goddess. [
]

20). [ ] with a sun-disk x x [ ]

21). [ ]

22). [ ]

23). [ ] 1 vessel [ ]

24). [ ]

---

25). [ ]

26). [ ]

27). [ ] x x [ ]

28). [x] festivals--2 festi[vals for the fall,]

29). [x ves]sel(s) of beer; x [ ]

30). [ ] x x x [ ]

(lower portion of text broken off)

Notes on KBo II 1

In addition to the references listed by Laroche, Cat., 294, note Güterbock, Belleten, 7[1], pp. 303, n. 23, and 309, n. 40.

Restorations for this text, as for the others in this study, are based primarily on the occurrence of parallels. In many instances, the relationships between the fragments preserved in a broken line or passage, on the one hand, and the phrases or clauses found in a better preserved portion of the text, on the other hand, become obvious when the entirety of any given cult-inventory text has been read. To be sure, some restorations are no more than attempts to understand the sense of a passage. The problems of reading posed by breaks in the text are compounded by the fact that the individual signs are not always clear in the published text. Fortunately, some collations are available. (The Çig collations in re KBo II 1 have been communicated to me by Prof. H. G. Güterbock.) In other cases, a comparative study of similar passages will facilitate the reading of signs which in themselves are not clear.

Some notes to specific passages in KBo II 1 follow.

i 6. ^{D}LAMA--so read by Hrozný (BoSt., III, p. 4); collation also by Çig.

ii 8. ^{1}[Ták]-ku-uš-ša-aš--so Çig.

ii 12. ^{D}UTU-ŠI for ^{D}UTU, Akk. ŠAMŠI. See also iv 5.

ii 17. On the word BÁN, which I have translated seah, note Deimel, ŠL, # 74: 100: BÁN = SŪTU. Akk. SŪTU = Heb. סאה (seah).

ii 32. Hur-ša-la-aš-ši--so it seems in the published text. Hrozný read the first sign as har-, thus seeing in that sign the same sign that appears in the published hand copy. Çig read ah-.

iii 26. $^{HUR.SAG}$Šu-wa-[ra]--so read by Çig.

iii 37. For the position of GUB-aš here, cf. KBo II 16, line 13.

iii 44. See under tarup-, p. 197.

iv 1. The -ya is there in ^{URU}Ša-na-an-ti-ya, according to Çig.

iv 5. ^{D}UTU-ŠI for ^{D}UTU. See above, ii 12.

iv 9. EZEN gi[-en-zu]. Restored thus because it is found among a list of festivals including EZEN GIBIL tiyauwaš and EZEN ŠU.KIN.(DÙ). Since these three festivals are listed together in XVII 35 ii 2-5, the restoration of genzu in KBo II 1 iv 9 readily suggests itself. See under EZEN genzu-, p. 181.

iv 10. ti-ya-u-wa-aš--so Çig.

----- II EZEN--so Çig.

iv 12. XXXIII--so Çig.

iv 14. ^{D}UTU-ŠI ME-iš URU-aš-še-e-za SUM-zi. . . . For an approximate parallel to this reading, and the translation I have offered, cf. col. ii 29.

iv 16. The reading of this line is plagued with problems. The first two signs are, as noted by Hrozný, Bo.-St., III, p. 27, probably not correctly copied in the published text. Furthermore, there seem to be too many verbs at the end of the line (DÙ- and GAR-(?)). In addition, a verb form ending in -uwanzi is normally

the second last word in a sentence. If, however, the line is to be read as indicated in the transliterated copy, perhaps it is to be translated as, "It happened to the king to be able (to care for)" the deity (Storm-god of Sanantiya, from line 15. DÙ-at is taken as Hittite kišat); that is, the king was able to care for (the deity). The signs read GAR(?)-x may be superfluous; cf. KBo II 7 rev. 15, end of line, and KBo II 13 obv. 9, end of line. For a somewhat parallel use of tarh-, cf. Güterbock's notes on the Ulmi-Tesub treaty in Oriens, 10, p. 352, under hantiya(i)-.

KUB XII 2

Column I

(upper portion of col. broken off)

1). [ ] ALAM TUŠ ŠA x x [x x x x x x x]

2). [ ]-ra GUB-ri ^{1}Ta-at-ti-ya [x x x x x x]

3). [nu G]IM!-an BURU$_{x}$ ki-ša-ri nu-kán [DINGIR-LIM NÍNDA. KUR$_{4}$.RA DUG ḫar-ši-aš]

4). SAL.MEŠḫa-az-ḫa-<ra>-ya-za LÚ.MEŠwa-al-a [ḫ-ḫi-ya-le-eš-ša INA É.DINGIR-LIM]

5). ša-ra-a pí-e-da-an-zi I ^{DUG}ḫu-u-u [p-pár KAŠ ^{GIŠ}ZAG.GAR.RA]

6). LÚ.MEŠ É.GAL A-BU-BI-TI ZAG-na-aš aš-ša[-nu-an-zi ḫal-zi-ya-ri]

7). kat-ta-ya-an-kán SAL.MEŠḫa-az-ḫa-ra-ya[-za pí-e-da-an-zi]

---

8). DINGIR-LUM GIBIL. ^{NA}$_{4}$ZI.KIN ^{1D}SIN-SUM-aš LÚ[SANGA]

9). I UDU VI NINDA.KUR$_{4}$.RA I DUG.KAŠ A-NA [EZEN TE-ŠI]

---

10). ^{D}U ^{URU}Aš-šur ^{NA}$_{4}$ZI.KIN ^{1}Ma-ra-ša-an-da-aš LÚ[SANGA x x x x x]

11). A-NA DINGIR.MEŠ LÚ.MEŠ VI NINDA.KUR$_{4}$RA I DUG.KAŠ [A-NA EZEN TE-ŠI]

---

12). ^{D}Pí-en-ta-ru-uḫ-ši-iš ^{NA}$_{4}$ZI.KIN ^{1}Ma-ra-ša-[an-da-aš LÚ$_{SANGA}$]

13). ^{SAL}AMA.DINGIR-LIM-ma-aš-ši ^{SAL}Ba-za-a-aš I UDU III NINDA. KUR$_{4}$.RA [I DUG.KAŠ A-NA EZEN TE-ŠI]

---

14). ^{D}U ḫar-ši-ḫar-ši $^{NA}_{4}$ZI.KIN ^{l}Du-ud-du-ul-li-iš ^{L}[^{Ú}SANGA]

15). VI NINDA.KUR$_{4}$.RA I DUG.KAŠ A-NA EZEN TE-ŠI

---

16). DINGIR.MEŠ LÚ.MEŠ al-pa-aš $^{NA}_{4}$ZI.KIN ^{l}Du-ud-du-wa-al-li-iš
[^{LÚ}SANGA]

17). I ŠAḪ.TUR III NINDA.KUR$_{4}$.RA I DUG.KAŠ A-NA EZEN TE-ŠI

---

18). ^{D}U pí-ḫa-i-mi-iš $^{NA}_{4}$ZI.KIN ^{l}Ḫu-ul-lu-ú-uš ^{LÚ}SA[NGA]

19). I UDU III NINDA.KUR$_{4}$.RA I DUG.KAŠ A-NA EZEN TE-ŠI

---

20). ^{D}Iš-el-ku-uš $^{NA}_{4}$ZI.KIN ^{l}Mu-ut-ta-na-ni-iš ^{LÚ}SANGA I UDU

21). III NINDA.KUR$_{4}$.RA I DUG.KAŠ A-NA EZEN TE-ŠI

---

22). ^{D}Ya-ar-ri-iš $^{NA}_{4}$ZI.KIN ^{l}Ḫar-wa-LÚ-ti-iš ^{LÚ}SANGA I UDU

23). VI NINDA.KUR$_{4}$.RA I DUG.KAŠ A-NA EZEN TE-ŠI

---

24). ^{D}U ^{URU}Ḫa-ya-ša $^{NA}_{4}$ZI.KIN ^{l}Wa-an-ni-i-iš ^{LÚ}SANGA I UDU

25). [x] NINDA.KUR$_{4}$.R[A] I DUG.KAŠ A-NA EZEN TE-ŠI

---

26). [^{D}]-da $^{NA}_{4}$ZI.KIN ^{SAL}Pí-ḫa-a-ú-wí-ya-aš ^{SAL}AMA.
DINGIR-LIM I UDU

27). [x NINDA.KUR$_{4}$.RA] I DUG.KAŠ A-NA EZEN TE-ŠI

Column II

(upper portion of col. broken off)

1). [A-NA] EZEN TE-ŠI

---

2). [I DU]G.KAŠ

3). [ ] A-NA EZEN TE-ŠI

---

4). [ḫa-ti-wi-iš ŠA DINGIR.MEŠ ^{URU}x x x]x-en-ta ⌜QA-TI⌝

---

5). [^{D}U GU]D.GIŠ IV.GUB-za ^{DUG}ḫar-ši-
ya-al-li

6). [} ZÍD.DA I DUG.KA.DÙ.A EZEN zé-e-ni
iš-ḫu-wa-u-wa-aš

7). [ ] ZÍD.DA III DUG.KA.DÙ.A A-NA EZEN TE-
ŠI-aš(!)

---

8). ^{D}U ^{U}[RU] $^{NA}4$ZI.KIN I UDU V DUG.KAŠ NINDA.KUR$_4$.
RA-ma

9). IŠ-TU URU-LIM pí-eš-kán-zi A-NA EZEN zé-e-ni.

10). EZEN ḫa-me-eš-ḫa-aš-kán ki-e-da-ni ḫa-an-da-an-za

---

11). ^{D}UTU AN $^{NA}4$ZI.KIN I UDU ÌI DUG.KAŠ NINDA.KUR$_4$.RA-ma

12). IŠ-TU URU-LIM pí-eš-kán-zi A-NA EZEN TE-ŠI

---

13). ^{D}U[TU tá]g-na-aš $^{NA}4$ZI.KIN I UDU I NINDA.KUR$_4$.RA ŠA I BÁN

14). Í DU[G.KAŠ] A-NA EZEN TE-ŠI

---

15). ^{D}Pí-[en-ta-]ru-uḫ-ši-iš $^{NA}4$ZI.KIN I UDU VI NINDA.KUR$_4$.RA

16). II DUG[.KAŠ A-N]A EZEN TE-ŠI

Column III

---

1). ^{D}U pí-ḫa-i-mi-i-iš $^{NA}4$ZI.KIN I UDU VI [NINDA.KUR$_4$.RA]

2). II DUG.KAŠ A-NA EZEN TE-ŠI

---

3). ^{D}U al-pa-aš $^{NA}_{4}$ZI.KIN I ŠAḪ.TUR NINDA.KUR$_{4}$.RA-ma

4). IŠ-TU URU-LIM pí-eš-kán-zi I DUG.KAŠ A-NA EZEN TE-ŠI

---

5). ^{D}LAMA $^{NA}_{4}$ZI.KIN I UDU I DUG.KAŠ NINDA.KUR$_{4}$.RA-ma

6). IŠ-TU URU-LIM pí-eš-kán-zi A-NA EZEN TE-ŠI

---

7). ^{D}I-ya-ya-aš $^{NA}_{4}$ZI.KIN I UDU II PA ZÍD.DA ⌜I⌝ DUG.KA.DÙ.A

8). A-NA EZEN TE-ŠI

---

9). ^{TÚL}Ku-wa-an-na-ni-ya I ŠAḪ.TUR III NINDA.KUR$_{4}$.RA

I ^{DUG}ḫa-ni-eš-ša-aš KAŠ

10). A-NA EZEN TE-ŠI

---

11). $^{ḪUR.SAG}$Ú-ut-ta-li-ya-aš $^{NA}_{4}$ZI.KIN I UDU III DUG.KAŠ

12). NINDA.KUR$_{4}$.RA-ma IŠ-TU URU-LIM pí-eš-kán-zi A-NA EZEN TE-ŠI

---

13). tág-na-aš ^{D}UTU-uš $^{NA}_{4}$ZI.KIN I ŠAḪ.TUR III NINDA.KUR$_{4}$.RA

14). I DUG.KAŠ A-NA EZEN TE-ŠI

---

15). DINGIR.MEŠ Za-wa-al-li-ya nu-kán ku-iš UDU dam-me-eš-zi

16). ku-iš-ma ŠAḪ.TUR pí-e ḫar-zi A-NA EZEN TE-ŠI

17). NINDA.KUR$_{4}$.RA-ma KAŠ IŠ-TU URU-LIM pí-eš-kán-zi

---

18). ^{D}U ^{URU}Ne-ri-iq-qa I UDU I ŠAḪ.TUR A-NA DINGIR.MEŠ LÚ.MEŠ

19). I DUG.KAŠ NINDA.KUR$_{4}$.RA-ma IŠ-TU URU-LIM pí-eš-kán-zi A-NA

EZEN [TE-ŠI]

---

20). DINGIR-LUM GIBIL $^{NA}_{4}$ZI.KIN I UDU I DUG.KAŠ NINDA.KUR$_{4}$.

RA-ma

21). IŠ-TU URU-LIM pí-eš-kán-zi A-NA EZEN TE-ŠI

---

22). ^{D}Pu-ri-li-mi $^{NA}_{4}$ZI.KIN I UDU VI NINDA.KUR$_{4}$.RA

23). I DUG.KAŠ A-NA EZEN TE-ŠI

---

24). ŠU.NIGIN XVII DINGIR.MEŠ $^{NA}_{4}$ZI.KIN ŠA ^{URU}Ha-x-x-x

[ ]

25). [ ] x IV ŠAḪ.TUR [

]

---

26). [^{D}U ^{URU}Z]i-ip-pa-la-an-da x [

]

27). [ ] x x ^{LÚ}SANGA x [

]

28). [ ] ^{D}UTU-ŠI [

]

29). [ ] x [

]

(lower portion of col. broken off)

Column IV

---

1). [x] ^{DUG}ḫar-ši-ya-al-li ŠA ⌜x⌝ PA ZÍZ ^{1}Pal-la-an-na-aš ^{LÚ}SANGA

2). III NINDA.KUR$_{4}$.RA I DUG.KAŠ EZEN zé-e-ni iš-ḫu-u-wa-ar-u-wa-aš

3). GIM-an te-it-ḫa-i nu-kán ^{DUG}ḫar-ši-ya-al-li ḫé-e-ša-an-zi

4). nu-uš-ši EZEN ip-pí-ya-aš i-ya-an-zi I DUG.KA.DÙ.A III DUG.KAŠ

5). NINDA.KUR$_{4}$.RA-ma ŠA ^{DUG}ḫar-ši-ya-al-li nu GIM-an ^{URUDU}ŠU.KIN.GAL tar-na-an-zi

6). nu-kán ^{GIŠ}PA kat-ta pí-e-da-[an]-zi I UDU I DUG.KAŠ NINDA.
KUR_4.RA-ma

7). IŠ-TU URU-LIM pí-ya-an-zi I ^{DUG}UTÚL ^{UTÚL}kán-ga-ti A-NA
EZEN TE-ŠI

---

8): ^{D}U ^{URU}Ne-ri-iq-qa $^{NA}4$ZI.KIN ^{lD}U-ta-SUM-aš ^{LÚ}SANGA

9). I UDU I DUG.KAŠ NINDA.KUR_4.RA-ma LÚ.MEŠ URU-LIM pí-eš-
kán-zi A-NA EZEN TE-ŠI

---

10). ^{D}U ^{URU}Tar-ma-li-ya $^{NA}4$ZI.KIN ^{l}Ḫu-ud-ra-la-aš <^{LÚ}SANGA>
I ŠAḪ.TUR I DUG.KAŠ

11). NINDA.KUR_4.RA-ma IŠ-TU URU-LIM pí-ya-an-zi A-NA EZEN TE-ŠI

---

12). ^{D}Pí-en-ta-ru-uḫ-ši-iš $^{NA}4$ZI.KIN ^{l}Ḫu-ud-ra-la ^{LÚ}SANGA
I ŠAḪ.TUR

13). I DUG.KAŠ NINDA.KUR_4RA-ma IŠ-TU URU-LIM pí-eš-kán-zi A-NA
EZEN TE-ŠI

---

14). ^{D}U mi-ya-an-na-aš $^{NA}4$ZI.KIN ^{lD}U-ta-SUM-aš ^{LÚ}SANGA I UDU

15). III DUG.KAŠ NINDA.KUR_4.RA-ma IŠ-TU URU-LIM pí-eš-kán-zi
A-NA EZEN TE-ŠI

---

16). ^{D}U ḫar-ši-ḫar-ši $^{NA}4$ZI.KIN I ŠAḪ.TUR III NINDA.KUR_4.RA

17). I DUG.KAŠ A-NA EZEN TE-ŠI

---

18). ^{D}U ^{URU}Aš-šur $^{NA}4$ZI.KIN ^{lD}U-ta-SUM-aš ^{LÚ}SANGA I UDU
I DUG.KAŠ

19). NINDA.KUR_4.RA-ma IŠ-TU URU-LIM pí-eš-kán-zi A-NA EZEN TE-ŠI

---

20). DINGIR-LUM GIBIL $^{NA}4$ZI.KIN ^{l}Du-ud-du-wa-al-li-i-iš ^{LÚ}SANGA

21). [I UDU] I DUG.KAŠ NINDA.KUR$_4$.RA-ma IŠ-TU URU-LIM pí-eš
kán-zi A-NA [EZE]N TE-ŠI

---

22). [ ] x ^{NA_4}ZI.KIN ^{1}Pal-la-ta-ti-iš ^{LÚ}SANGA

23). [I UDU I DUG.]KAŠ NINDA.KUR$_4$.RA-ma IŠ-TU URU-LIM pí-eš
kán-an! -zi A NA [EZEN TE-ŠI]

---

24). [^{N}]^{A}$_4$ZI.KI[N]

25). [ ] x x [ ]

(lower portion of col. broken off)

KUB XII 2

Column 1

(upper portion of col. broken off)

1). [ ] statue, seated, of x x [
]

2). [ ] x is standing. Tattiya, [the priest x
x x x x x x]

3). [And w]hen it becomes summer, then [the deity and thick
bread of the ḫarši-vessel]

4). the ḫazgara-women and the walaḫ[ḫiyala-men into the temple]

5). carry up. 1 ḫu[ppar-vessel of beer at the postament]

6). the men of the abubiti-palace--(i.e., those) of the right-
hand side--ar[range for display. (The people) are
called (to eat).]

7). Then the ḫazgara-women [carry] him (the deity) down.

---

8). The new god: a ḫuwaši; Arma-piya as p[riest;]

9). 1 sheep; 6 loaves of thick bread; 1 vessel of beer--for
[the spring festival.]

---

10). Storm-god of Aššur: a ḫuwaši; Marašanda as p[riest
x x x x x ,]

11). for the male gods; 6 loaves of thick bread; 1 vessel of
beer--f[or the spring festival.]

---

12). Pentaruḫši: a ḫuwaši; Maraš[anda as priest;]

13). his priestess, Bazā; 1 sheep; 3 loaves of thick bread;
[1 vessel of beer--for the spring festival.]

---

14). Storm-god of the thunder-storm: a ḫuwaši; Duddulli as
p[riest;]
15). 6 loaves of thick bread; 1 vessel of beer--for the spring
festival.

---

16). The male gods of the clouds: a ḫuwaši; Dudduwalli [as
priest;]
17). 1 small pig; 3 loaves of thick bread; 1 vessel of beer--for
the spring festival.

---

18). Storm-god piḫaimi: a ḫuwaši; Ḫullū as prie[st;]
19). 1 sheep; 3 loaves of thick bread; 1 vessel of beer--for the
spring festival.

---

20). Išelku: a ḫuwaši; Muttanani as priest; 1 sheep;
21). 3 loaves of thick bread; 1 vessel of beer--for the spring
festival.

---

22). Yarri: a ḫuwaši; Ḫarwa-ziti as priest; 1 sheep;
23). 6 loaves of thick bread; 1 vessel of beer--for the spring
festival.

---

24). Storm-god of Ḫayaša: a ḫuwaši; Wannī as priest; 1 sheep;
25). [x] loaves of thick bread; 1 vessel of beer--for the spring
festival.

---

26). [ ]da: a ḫuwaši; Piḫauwiya as priestess;
1 sheep;

27). [x loaves of thick bread;] 1 vessel of beer--for the spring festival.

Column II

(upper portion of col. broken off)

1). [--for] the spring festival.

---

2). [1 vess]el of beer;

3). [--] for the spring festival.

---

4). [The inventory of the deities of x x x]x-enta is finished.

---

5). [Storm-god of : an o]x of wood, standing on all fours; a ḫaršiyalli-vessel;

6). [ ] flour; 1 vessel of low-grade beer--(for) the fall festival of pouring.

7). [ ] flour; 3 vessels of low-grade beer--for the spring festival.

---

8). Storm-god of [ ]: a ḫuwaši; 1 sheep; 5 vessels of beer; and thick bread

9). from the town they continue to give--for the fall festival.

10). The spring festival is patterned according to this.

---

11). Sun-god of heaven: a ḫuwaši; 1 sheep; 2 vessels of beer; and thick bread

12). from the town they continue to give--for the spring festival.

---

13). Su[n-goddess of the e]arth: a ḫuwaši; 1 sheep; 1 loaf of thick bread (made) of 1 seah (of flour);

14). 1 vess[el of beer]--for the spring festival.

---

15). P[enta]ruḫši: a ḫuwaši; 1 sheep; 6 loaves of thick bread;

16). 2 vessels [of beer--fo]r the spring festival.

Column III

---

1). Storm-god piḫaimi: a ḫuwaši; 1 sheep; 6 [loaves of thick bread;]

2). 2 vessels of beer--for the spring festival.

---

3). Storm-god of the clouds: a ḫuwaši; 1 little pig; and thick bread

4). from the town they continue to give; 1 vessel of beer--for the spring festival.

---

5). Inara: a ḫuwaši; 1 sheep; 1 vessel of beer; and thick bread

6). from the town they continue to give--for the spring festival.

---

7). Iyaya: a ḫuwaši; 1 sheep; 2 PA of flour; 1 vessel of low-grade beer--

8). for the spring festival.

---

9). Kuwannaniya (deified spring): 1 little pig; 3 loaves of thick bread; 1 ḫanešša-vessel of beer--

10). for the spring festival.

---

11). Mt. Uttaliya: a ḫuwaši; 1 sheep; 3 vessels of beer;

12). and thick bread from the town they continue to give--for the spring festival.

---

13). Sun-goddess of the earth: a ḫuwaši; 1 little pig; 3 loaves of thick bread;

14). 1 vessel of beer--for the spring festival.

---

15). And the Zawalli deities: now the one donates(?) a sheep,

16). and the other presents a little pig for the spring festival.

17). But thick bread (and) beer from the town they continue to give.

---

18). Storm-god of Nerik: 1 sheep; 1 little pig for the male gods;

19). 1 vessel of beer; and thick bread from the town they continue to give--for the spring festival.

---

20). The new god: a ḫuwaši; 1 sheep; 1 vessel of beer; and thick bread

21). from the town they continue to give--for the spring festival.

---

22). Purilimi: a ḫuwaši; 1 sheep; 6 loaves of thick bread;

23). 1 vessel of beer--for the spring festival.

---

24). Total: 17 deities; a ḫuwaši of (the town) Ḫa-x-x[

]

25). [ ]x; 4 little pigs; [
]

---

26). [Storm-god of Z]ippalanda x[
]

27). [ ]x x as priest x[
]

28). [ ] My Sun [
]

29). [ ]x [
]

(lower portion of col. broken off)

Column IV

---

1). [x] ḫaršiyalli-vessel(s) of ⌜x⌝ PA (measure(s)) of spelt (in capacity); Pallanna as priest;

2). 3 loaves of thick bread; 1 vessel of beer--for the fall festival of pouring.

3). When it thunders, they open the ḫaršiyalli-vessel

4). and celebrate for him the ippiya-festival. 1 vessel of low-grade beer; 3 vessels of beer;

5). and the bread is that of the ḫaršiyalli-vessel. Now, when they wield the large copper sickle,

6). then they carry down the staff. 1 sheep; 1 vessel of beer; and thick bread

7). from the town they give; 1 pot of kangati-stew--for the spring festival.

---

8). Storm-god of Nerik: a ḫuwaši; Tarḫunta-piya as priest;
9). 1 sheep; 1 vessel of beer; and thick bread the men of the town continue to give--for the spring festival.

---

10). Storm-god of Tarmaliya: a ḫuwaši; Ḫudrala <as priest> ;
1 little pig; 1 vessel of beer;
11). and thick bread from the town they give--for the spring festival.

---

12). Pentaruḫši: a ḫuwaši; Ḫudrala as priest; 1 little pig;
13). 1 vessel of beer; and thick bread from the town they continue to give--for the spring festival.

---

14). Storm-god of luxuriant growth: a ḫuwaši; Tarḫunta-piya as priest; 1 sheep;
15). 3 vessels of beer; and thick bread from the town they continue to give--for the spring festival.

---

16). Storm-god of the thunder-storm: a ḫuwaši; 1 little pig;
3 loaves of thick bread;
17). 1 vessel of beer--for the spring festival.

---

18). Storm-god of Aššur: a ḫuwaši; Tarḫunta-piya as priest;
1 sheep; 1 vessel of beer;
19). and thick bread from the town they continue to give--for the spring festival.

---

20). The new god: a ḫuwaši; Dudduwalli as priest;
21). [1 sheep;] 1 vessel of beer; and thick bread from the town they continue to give--for the spring festival.

---

22). [ ]x : a ḫuwaši; Pallatati as priest;

23). [1 sheep; 1 vessel] of beer; and thick bread from the town they continue to give--for the spring festival.

---

24). [: a] ḫuwaš[i;]

25). [ ]x x[ ]

(lower portion of col. broken off)

Notes on KUB XII 2

i 3, 4. N.K.R. DUG ḫaršiaš and ÍNA É.DINGIR-LÍM restored after KBo II 7 obv. 26.

i 5. See pp. 8 f, where a general outline of the festivals described in the cult-inventories is presented. According to this outline, one expects either another liquid, or perhaps the Z.G.R., or even both, to be mentioned after ^{DUG}ḫuppar KAŠ.

i 6. ḫalziyari seems to fit the requirements of space and the statements found under ḫalzāi-, p. 184.

i 20. ^{D}Išelku-. See p. 190.

iii 24. The seventeen deities mentioned here present a problem in Hittite arithmetic. It is accentuated by the fact that there are no obvious marks of separation in the text that could indicate where deity # 1 was listed, unless such be col. ii 4 ([ḫatiwiš ŠA DINGIR.MEŠ ^{URU}xxx]x-enta QATI(?)), with deity # 1 listed in line 5. If such is the case, DINGIR.MEŠ Zawalliya (iii 15) would then be a pair of deities, and the male gods mentioned in iii 18 would not be counted, but would be considered, together with the Storm-god of Nerik, as constituting but one deity for the purposes of the present enumeration. Any other alternative presents a hopelessly confusing situation.

KBo II 7

Obverse

(upper portion of obv. broken off)

1). [^{URU}Š]a-ri-iš-ša za-x[

]

2). [ ] ^{URU}Gaz-za-na-a za-x[

]

3). [ ]XX NINDA I DUG.KAŠ pí-an-zi UDU an-n[a-al-li-in ^{D}x BAL-an-zi]

4). [x PA x B]ÁN ZÍD.DA I ^{DUG}ḫa-a-ni-eš-ša-a-aš KAŠ ^{GIŠ}ZA[G. GAR.RA x x ZÍD.DA x DUG (x) (?) KAŠ aš-nu-ma-aš]

5). EZEN-ŠÚ tar-ra-a-u-wa-a-an-za

---

6). ma-a-an A-NA $^{ḪUR.SAG}$Ši-id-du-wa zé-e-ni DUG ḫar-ši šu-uḫ-ḫa-a-an-zi I ^{NINDA}dan-na-aš pár-ši-an-[zi]

7). I UDU an-na-al-li-in $^{ḪUR.SAG}$Ši-id-du-wa BAL-an-zi XII BÁN ZÍD.DA I ^{DUG}ḫu-u-up-pár-aš KAŠ ^{GIŠ}ZA[G.GAR.RA.

8). IV PA <ZÍD.DA> IV DUG.KAŠ aš-nu-ma-aš EZEN-ŠÚ tar-ra-a-wa-a-an-za

---

9). GIM-an-ma TE-ŠI DÙ-ri te-it-ḫa-i DUG ḫar-ši gi-e-nu-an-zi I UDU BAL-an-zi 1/2 BÁN ZÍD.DA I ^{DUG}ḫa-n[i-eš-ša-aš KAŠ

10). ^{GIŠ}ZAG.GAR.RA I BÁN ZÍD.DA I ^{DUG}ḫu-u-up-pár KAŠ aš-nu-ma-aš ZÍZ ma-al-la-an-zi ḫar-ra-an-zi

---

11). lu-kat-ma $^{\text{HUR.SAG}}$Ši-id-du-wa-an NINDA.KUR$_4$.RA DUG ḫar-ši-aš
$^{\text{NA}}{}_4$ZI.KIN$^{\text{HI.A}}$ pí-tin-zi I $^{\text{NINDA}}$dan-na-aš pár-ši-
an-[zi]

12). I GUD I UDU $^{\text{HUR.SAG}}$Ši-id-du-wa I UDU $^{\text{D}}$U I UDU $^{\text{D}}$UTU I UDU
$^{\text{D}}$LAMA I MÁŠ.GAL $^{\text{D}}$IMIN.IMIN.BI

13). II BÁN ZÍD.DA I DUG.KA.DÙ ŠA III BÁN I $^{\text{DUG}}$ḫu-u-up-pár-aš
KAŠ $^{\text{GIŠ}}$ZAG.GAR.RA I PA IV BÁN ZÍD.DA

14). II DUG.KAŠ I DUG.KA.DÙ aš-nu-ma-aš DINGIR-LUM še-eš-zi

---

15). lu-kat-ma $^{\text{UTÚL}}$ši-ya-am-mi DÙ-an-zi 1/2 BÁN ZÍD.DA I $^{\text{DUG}}$
ḫa[-ni-e]š-ša-aš KAŠ $^{\text{GIŠ}}$ZAG.GAR.RA III BÁN ZÍD.DA
I DUG.KAŠ aš-nu-ma-aš

16). DINGIR-LUM kar-ap-pa-an-zi INA É.DINGIR-LIM-ŠÚ-an ar-ḫa
pí-tin-zi $^{\text{NINDA}}$dan-na-aš pár-ši-an-zi

17). DINGIR.MEŠ $^{\text{NA}}{}_4$ZI.KIN-ma-aš-ma-aš pí-tin ḫar(!)-kán(!)-zi

---

18). $^{\text{URU}}$Wí-ya-nu-an-ta-aš $^{\text{D}}$U $^{\text{URU}}$Ḫu-ur-ša $^{\text{D}}$UTU $^{\text{D}}$LAMA $^{\text{D}}$Pí-ir-
wa-an ALAM$^{\text{HI.A}}$ É. DINGIR-LIM-ya $^{\text{D}}$UTU-ŠI tar-ra-u-wa-it

19). A-NA $^{\text{D}}$U $^{\text{URU}}$Ḫú-ur-ša I PA ZÍZ DUG ḫar-ši III BÁN ZÍZ $^{\text{D}}$UTU
III BÁN ZÍZ $^{\text{D}}$LAMA III BÁN ZÍZ $^{\text{D}}$Pí-ir-wa $^{\text{D}}$UTU-ŠI
da-[a-iš]

---

20). ma-a-an-kán A-NA $^{\text{XII}}$ $^{\text{D}}$U $^{\text{URU}}$Ḫu-ur-ta! zé-e-ni DUG ḫar-ši
I PA <ZÍZ> šu-uḫ-ḫa-a-an-zi I UDU-kán $^{\text{D}}$U BAL-an-z[i]

21) ⌜II BÁN⌝ (?) ZÍD.DA I $^{\text{DUG}}$ḫu-u-up-pár KAŠ I DUG.KA.D[Ù] ŠA
III BÁN $^{\text{GIŠ}}$ZAG.GAR.RA IV BÁN ZÍD.DA II DUG[(x) (?)
KAŠ]

22). [aš-nu-ma-aš] EZEN-ŠÚ tar-ra-a-u-wa-a[-an]-za

KBo II 7 obv., rev. 92

23). GIM-an-ma [TE-ŠI DÙ-ri te-it-ḫa-i ^{DU}]^{G}ḫar-ši-kán gi-e-nu-
an-zi III NINDA.KU$_7$ pár-ši-an-zi

24). ^{DUG}ta-la-im-m[i-uš-kán šu-u]n-na-an-zi ZÍZ ma-al-la-an-zi
ḫar-ra-an-zi

25). MÁŠ.GAL-ya A-NA [DINGIR-LIM BA]L(?)-an-zi

---

26). lu-kat-ma-kán NINDA.KUR$_4$.RA DUG [ḫar-ši-aš ^{SAL}].^{MEŠ}ḫa-aš-ka-
ra-a-i-ya-za INA É.DINGIR-LIM UGU ú-tin-zi

27). I GUD.MAḪ VIII UDU$^{ḪI.A}$ A-NA ^{D}[U ^{URU}Ḫu-ur]-ša an-na-a[l-
li-i]n BAL-an-zi NINDA.KUR$_4$.RA DUG ḫar-ši-[aš]

28). I PA ZÍD.DA I ^{DUG}ḫu-u-up-pár-aš KAŠ [^{GIŠ}ZAG.GAR.RA x]x
ŠA x [x x ZÍD.]DA x DUG.KA.DÙ aš-nu-ma-aš

---

29). lu-kat-ti-ma UD.KAM ši-ya-am-mi [x x x x
x x ZÍD.DA x ^{DUG}ḫ]a-ni-e[š-ša-aš KAŠ]

30). ^{GIŠ}ZAG.GAR.RA II BÁN ZÍD.DA I DU[G (x)(?) KAŠ aš-nu-
ma-aš]

Reverse

---

1). ma-a-an-kán! zé-e-ni ^{D}UTU [(probable erasure or surface
defect. See p. 103.) DUG ḫar-ši šu-uḫ-ḫa-an-zi]

2). III BÁN ZÍZ DUG ḫar-ši II UDU ^{D}UTU [BAL-an-zi x x
ZÍD.DA x DUG (x)(?) KAŠ ^{GIŠ}ZAG.GAR.RA]

3). IV PA ZÍD.DA IV DUG.KAŠ aš-nu-ma-aš [EZEN-ŠÚ tar-ra-a-u-wa-
a-an-za]

---

4). GIM-an-ma ḫa-me-iš-ḫa-an-za DÙ-ri t[e-it-ḫa-i DUG ḫar-ši
gi-e-nu-an-zi x x x x x]

5). III NINDA.KUR$_4$.RA UP-NI ^{DUG}wa-lu-ta!-aš-š[i-ya-aš KAŠ
^{GIŠ}ZAG.GAR.RA x NINDA x x DUG (x)(?) KAŠ]

6). aš-nu-ma-aš ZÍZ ma-al-la-an-zi [ḫar-ra-an-zi]

---

7). lu-kat-ma-kán NINDA.KUR$_4$.RA DUG ḫar-ši-aš [DINGIR-LAM
^{NA}4ZI.KIN pí-tin-zi x x x x x]

8). BAL-an-zi II BÁN ZÍD.DA I ^{DUG}ḫu-u-up-[pár-aš KAŠ ^{GIŠ}ZAG.
GAR.RA x x ZÍD.DA x DUG (x)(?) KAŠ aš-nu-
ma-aš]

9). EZEN-ŠÚ du-uš-ka-ra-at-ta-[za tar-ra-a-u-wa-a-an-za]

---

10). ^{URU}Pa-ni-iš-ša ^{D}U ^{l}Zi[-ya-]zi $^{ḪUR.SAG}$Ki-en-[ka-li-i-ša
ALAM$^{ḪI.A}$ É.DINGIR-LIM-ya ^{D}UTU-ŠI]

11). tar-ra-a-u-wa-it III! BÁN ZÍZ DUG ḫar-ši ^{D}U III
BÁN ZÍZ $^{ḪUR.S}$[^{AG}Ki-en-ka-li-i-ša ^{D}UTU-ŠI da-a-iš]

---

12). ma-a-an-kán zé-e-ni DÙ-ri A-NA ^{D}U $^{ḪUR.SAG}$Ki-en-ka-li-i-ša
D[UG ḫar-ši šu-uḫ-ḫa-an-zi]

13). I UDU ^{D}U ^{GIŠ}ZAG.GAR.RA I UDU ^{D}U DUG ḫar-ši I UDU $^{ḪUR.SAG}$
Ki-en-ka-li-i-ša [^{GIŠ}ZAG.GAR.RA BAL-an-zi]

14). II BÁN ZÍD.DA I DUG.KAŠ ^{GIŠ}ZAG.GAR.RA 1/2 BÁN ZÍD.DA I
^{DUG}ḫa-ni-eš-ša-aš KAŠ $^{ḪUR.SAG}$-[i ^{GIŠ}ZAG.GAR.RA]

15). III BÁN ZÍD.DA I DUG.KAŠ aš-nu-ma-aš EZEN-ŠÚ tar-ra-a-u-wa-
a-an-za

---

16). GIM-an ḫa-meš-ḫa-an-za DÙ-ri te-it-ḫa-i [DU]G ḫar-ši-kán

gi-e-nu-an-zi III NINDA.KUR$_4$.RA I ^{DUG}ḫa-ni-eš-[ša-aš KAŠ]

17). DUG ḫar-ši ^{D}U III NINDA.KUR$_4$.RA I ^{DUG}ḫa-ni-eš-ša-[aš KAŠ ḪUR.SA]G-i I BÁ[N ZÍD.DA x DUG.KAŠ aš-]nu-ma-aš

18). ZÍZ ma-al-la-an-zi ḫar-ra-an-zi

---

19). lu-kat-ma ^{D}U ḪUR.SAG-ya NINDA.KUR$_4$.RA DUG ḫar-ši-aš ^{NA}$_4$ZI.KI[N.ME]Š pí-e-tin-zi ku-in-na

20). A-NA PA-NI ^{NA}$_4$ZI.KIN-ŠÚ da-ni-nu-an-zi II UDU ^{D}U I UDU ḪUR.SAG^{Ki}-in-ka-li-i-ša BAL-an-ti

21). NINDA.KUR$_4$.RA DUG ḫar-ši-aš II BÁN ZÍD.DA I DUG.KAŠ! ^{GIŠ}ZAG.GAR.RA II PA ZÍD.DA II DUG.KA.DÙ aš-nu-ma-aš

22). UD.KAM ·ku-la-ni-it-tar DINGIR.MEŠ INA É.DINGIR-LIM-ŠÚ ar-ḫa pí-tin-zi III NINDA.KUR$_4$.RA tar-na-aš

23). pár-ši-ya-an-zi EZEN-ŠÚ ḫa-az-zi-wí-ya-za du-uš-ka-ra-at-ta-za tar-ra-a-u-wa-an-[za]

---

24). ^{URU}Ma-am-ma-na-an-ta-aš ^{D}U ḪUR.SAG^{Ar}-nu-an-ta-aš ḪUR.SAG Ḫur-ra-na-aš-ša-aš

25). ḪUR.SAG BABBAR(erasure) ^{ÍD}Ši-i-ka-aš-ši-ka-aš al-ta-an-ni-iš ·Du-up-ša-aš

26). al-ta-an-ni-iš ·Kum-ma-ya-an-ni-iš ^{TÚL}Ši-wa-na-aš ^{TÚL}.Ḫa-aš-ḫa-an-na-ri-[iš]

27). [^{TÚ}]^{L}Ḫal-wa-an-na-aš ALAM$^{HI.A}$ IŠ-TU É.DINGIR-LIM [^{D}]UTU-ŠI tar-ra-a-u-wa-it

---

28). [zé-e-ni DÙ-r]i DUG ḫar-ši da-pí-aš A-NA DINGIR.MEŠ ⌜kiš-an⌝ iš-ḫu-u-wa-a-an-zi I PA [ZÍZ ^{D}U III BÁN ZÍZ]

KBo II 7 rev., left edge 95

29). [$^{\text{HUR.SAG}}$A]r-⌜nu⌝-an-ta III BÁN ZÍZ $^{\text{KUR}}$Ḫur-ra-na[-aš-ša
III BÁN ZÍZ] ḪUR.SAG ⌜BABBAR⌝ [III] ⌜ BÁN ZÍZ⌝ $^{\text{ÍD}}$[Ši-
i-ka-aš-ši-ka]

30). [III BÁN al-ta-a]n-ni ·[Kum-m]a-ya-an-ni III BÁN ZÍZ [$^{\text{TÚL}}$
Ši-wa-na III BÁN ZÍZ] $^{\text{TÚL}}$·[Ḫa-aš-ḫa-an-na-ri]

31). [III BÁN ZÍZ $^{\text{TÚL}}$Ḫal-]wa-an-na I UDU A-NA [$^{\text{D}}$U x x
x x x x x x]

32). [ ]iš-ḫu-u-wa-a-an-[zi x
x x x x x x x x]

---

33). [GIM-an TE-ŠI DÙ-r]i te-[it-ḫa-i DUG ḫar-ši gi-e-nu-an-zi
x x x x x x]

(lower portion of rev. broken off)

Left Edge

ki-e-[da-an-]ni-kán TUP-PÍ $^{\text{URU}}$Ar-ti-eš-na-aš $^{\text{URU}}$[x x
x x x $^{\text{URU}}$Wí-ya-nu-an-ta-aš $^{\text{URU}}$Pa-ni-iš-ša
$^{\text{URU}}$Ma-am-ma-na-an-ta-aš]

$^{\text{URU}}$L[a-a]r-ši-li-aš EGIR-an tar-nu-u-w[a-aš]

KBo II 7

Obverse

(upper portion of obv. broken off)

1). [Š]ariššá x x [

]

2). [ ] Gazzánā x x [

]

3). [ ] 20 loaves of thick bread, 1 vessel of beer they give. As fo[rmerly,] a sheep [for x(a deity) they offer.]

4). [x PA x se]ah of flour, 1 ḫanešša-vessel of beer--for the pos[tament. x(quantity) x(measure) of flour, x(x) (?)-vessel(s) of beer--for display.]

5). His festival is established.

---

6). When for Mt. Šidduwa, in the fall, into the ḫarši-vessel they pour, 1 loaf of dannaš-bread they break.

7). As formerly, 1 sheep for Mt. Šidduwa they offer. 12 seah of flour, 1 ḫuppar-vessel of beer--for the pos[tament.]

8). 4 PA <of flour>, 4 vessels of beer--for display. His festival is established.

---

9). When it becomes spring, (and) it thunders, the ḫarši-vessel they break open. 1 sheep they offer. 1/2 seah of flour, 1 ḫan[ešša-vessel of beer--}

10). for the postament. 1 seah of flour, 1 ḫuppar-vessel of beer--for display. Spelt they grind and crush.

---

11). The next day Mt. Šidduwa and thick bread of the ḫaršivessel to the ḫuwaši-s they carry. 1 loaf of dannaš-bread they break.

12). 1 ox, 1 sheep for Mt. Šidduwa; 1 sheep for the Storm-god; 1 sheep for the Sun-goddess; 1 sheep for Inara; 1 goat for IMIN.IMIN.BI.

13). 2 seah of flour; 1 vessel, which is 3 seah (in capacity), of low-grade beer; 1 ḫuppar-vessel of beer--for the postament. 1 PA (and) 4 seah of flour;

14). 2 vessels of beer; 1 vessel of low-grade beer--for display. The deity spends the night (there).

---

15). The next day a šiyami-dish they make. 1/2 seah of flour, 1 haneššša-vessel of beer--for the postament. 3 seah of flour, 1 vessel of beer--for display.

16). The deity they pick up. Into his temple they carry him. Dannaš-bread they break.

17). The deities of the ḫuwaši-(s) to them they have brought.

---

18). Wiyanuanta: Storm-god of Ḫurša; Sun-goddess; Inara; Pirwa. Statues and a temple My Sun established.

19). For the Storm-god of Ḫurša, 1 PA of spelt for the ḫaršivessel; 3 seah of spelt for the Sun-goddess; 3 seah of spelt for Inara; (and) 3 seah of spelt for Pirwa My Sun instituted.

---

20). When for the Storm-god of Ḫurša, in the fall, into the

ḫarši-vessel 1 PA <of spelt> they pour, 1 sheep for the Storm-god they offer.

21). 2 seah(?) of flour; 1 ḫuppar vessel of beer; 1 vessel, which is 3 seah (in capacity), of low-grade beer--for the postament. 4 seah of flour, 2 vessels of beer--

22). [for display.] His festival is established.

---

23). When [it becomes spring, (and) it thunders,] the ḫarši-vessel they break open; 3 loaves of sweet bread they break.

24). The talaimmi-vessels they fill. Spelt they grind and crush.

25). And a goat to [the deity] they offer(?).

---

26). The next day, thick bread of the [ḫarši-]vessel the ḫazgara-women carry up into the temple.

27). 1 bull, (and) 8 sheep for the St[orm-god of Ḫur]ša as for[mer]ly they offer. Thick bread of the ḫarši-vessel,

28). 1 PA of flour, 1 ḫuppar-vessel of beer[--for the postament. x]x of [x(quantity) x(measure) of flo]ur, x vessels of low-grade beer--for display.

---

29). The next day is the day of the šiyammi-dish. [x x x x x(quantity) x(measure) of flour, x ḫ]ane[šša-vessel(s) of beer--]

30). for the postament. 2 seah of flour, 1 vess[el (type?) of beer--for display.]

Reverse

1). When, in the fall, for the Sun-goddess, [(probable erasure or surface defect: see p. 103) into the ḫarši-vessel they pour,]

2). --(that is), 3 seah of spelt into the ḫarši-vessel--2 sheep for the Sun-goddess [they offer. x(quantity) x(measure) of flour, x vessel(s) (type?) of beer--for the postament.]

3). 4 PA of flour, 4 vessels of beer--for display. [Her festival is established.]

4). When it becomes spring, (and) it th[unders, the ḫarši-vessel they break open. x x x x x]

5). 3 loaves of thick bread, (each made of) a handful (of flour), a walutašš[i-vessel of beer--for the postament. x loaf/ves of x bread, x vessel(s) (type?) of beer--]

6). for display. Spelt they grind and [crush.]

7). The next day thick bread of the ḫarši-vessel [and the goddess to the ḫuwaši they carry. x x x x x]

8). they offer. 2 seah of flour, 1 ḫupp[ar-vessel of beer--for the postament. x(quantity) x(measure) of flour, x vessel(s) (type?) of beer--for display.]

9). Her festival, [with] entertainment,[is established.]

10). Paniššа: Storm-god of Ziyazi; Mt. Ken[kalīša. Statues and
a temple My Sun]
11). established. 3 seah of spelt for the ḫarši-vessel for
the Storm-god (and) 3 seah of spelt for M[t. Kenkalīša
My Sun instituted.]

---

12). When it becomes fall, for the Storm-god and for Mt.
Kenkalīša into the [ḫarši-vessel they pour.]
13). 1 sheep for the Storm-god at the postament; 1 sheep for the
Storm-god at the ḫarši-vessel; (and) 1 sheep for
Mt. Kenkalīša [at the postament they offer.]
14). 2 seah of flour, 1 vessel of beer--for the postament.
1/2 seah of flour, 1 ḫanešša-vessel of beer--for the
mounta[in at the postament.]
15). 3 seah of flour, 1 vessel of beer--for display. Their
festivals are established.

---

16). When it becomes spring, (and) it thunders, the ḫarši-vessel
they break open. 3 loaves of thick bread, 1 ḫaneš[ša-
vessel of beer]
17). at the ḫarši-vessel for the Storm-god. 3 loaves of thick
bread, 1 ḫanešš[a-vessel of beer--for the mounta]in.
1 s[eah of flour, x vessel(s) of beer--for] display.
18). Spelt they grind and crush.

---

19). The next day the Storm-god and the mountain (and) thick
bread of the ḫarši-vessel to the ḫuwaši-s they carry.
Each

20). before his ḫuwaši they set down. 2 sheep for the Storm-god and 1 sheep for Mt. Kenkalīša they offer.

21). Thick bread of the ḫarši-vessel, 2 seah of flour, 1 vessel of beer--for the postament. 2 PA of flour, 2 vessels of low-grade beer--for display.

22). The day is completed. The deities into their temples they carry. 3 loaves of thick bread, (each made of) a tarna-measure (of flour),

23). they break. Their festivals, with rites (and) with entertainment, are established.

---

24). Mammananta: Storm-god; Mt. Arnuwanta; Mt. Ḫurranašša;

25). White Mountain; Šikaššika (deified river); Dupša (deified spring).

26). Kummayanni (deified spring); Šiwana (deified spring); Ḫašḫannari (deified spring);

27). Ḫalwanna (deified spring). Statues, with a temple, My Sun established.

---

28). [When it becomes fall,] into the ḫarši-vessel for all the deities thus they pour: 1 PA [of spelt for the Storm-god, 3 seah of spelt]

29). [for Mt. A]rnuwanta, 3 seah of spelt for Mt. Ḫurrana[šša, 3 seah of spelt] for White Mountain, [3] seah of spelt for [Šikaššika,]

30). [3 seah of spelt] for [Kumm]ayanni, 3 seah of spel[t for Šiwana, 3 seah of spelt] for [Ḫašḫannari, (and)

KBo II 7 rev., left edge 102

31). [3 seah of spelt for Ḫal]wanna. 1 sheep for [the Storm-god

x x x x x x they offer.]

32). [ ] they pour [x x x

x x x x x x x x]

---

33). [When it becomes spring] (and) it th[unders, the ḫaršivessel they break open x x x x x]

(lower portion of rev. broken off)

Left Edge

On this tablet: Artešna; [x x x x x ; Wiyananta; Paniššа; Mammananta;]

Laršilia. To be re-edited.

Notes on KBo II 7

Portions of this text have been treated by Güterbock in Belleten, 7[1], p. 303, n. 22.

Obv. 17. The deities that play a role in connection with the ceremonies performed at the ḫuwaši-s (DINGIR.MEŠ $^{NA}{}_4$ZI.KIN) are brought into the presence of the images used in the temple (-šmaš). These deities of the ḫuwaši are those referred to in line 12, who must therefore have formed part of the procession recorded in line 11.

Obv. 20. The sign for 12, which transects the line separating obv. 19 and 20, is unintelligible, unless it refers to the number of Storm-gods of the town Wiyananta.

Obv. 29. The phrase, lukattima UD.KAM šiyammi, is unparalleled. Cf. line 15. See also XVII 35 i 35; ii 30; iii 18.

Rev. 1. The gap here is too large. No known parallel supplies enough signs to fill up the line; and, in this text only the last line of a paragraph can be short. I have, therefore, assumed that the original text was either erased, or that the surface was damaged so as to preclude writing on the entire length of the line.

Rev. 5. See ^{DUG}walutaššiya-, p. 200.

Rev. 10. From here on, this text and KBo II 13 are parallel. Of course, restorations of both texts are, to a considerable extent, dependent on this fact.

-------. $^{D}{}_{U}$ ^{1}Ziyazi. Ziyazi(ya) (written ^{1}Ziyaziya in KBo II 13 obv. 2) is the name of a town in XXIII 68 ii 14, 15.

Cf. Laroche, Onomastique, p. 101. Prof. Güterbock has drawn my attention to KBo X 1 obv. 46, and KBo X 2 ii 46, where another name is written once with the PN determinative, and in the parallel passage with the determinative URU. This same name is found in KBo IV 13 i 45 with the determinative URU (DINGIR.MEŠ ^{URU}Ta-wa-na-ka). In view of these statements, and of the further fact that a king could have a god, whereas a private citizen could not, it is likely that the deity here is the Storm-god of the town Ziyazi(ya).

Rev. 28. kišan. This reading is based on the parallel in KBo II 13 obv. 25.

Rev. 29. Note the determinative KUR before the mountain name, ^{KUR}Ḫurranašša.

Left edge. I have left space in the first line between Artesna and Wiyananta because the length of the column seems to necessitate it, particularly since (1) the obverse begins as though a new town were being catalogued; (2) there must be a relatively large space at the end of the reverse for the inventory of Larsilia; and (3) there must, therefore, be a comparatively long portion of the obverse which we do not have, and on which the town Artesna was completely inventoried before the beginning of the text as we now have it.

KBo II 13

Obverse

1). [URU Pa-ni-iš-ša ^{D}U ^{1}Zi-ya-zi-ya GUD.MA]Ḫ AN.BAR DÙ-an-zi
ḪUR.SAG Ki-li-nu-na-aš GIŠTUKUL UGU-ŠU ALAM AN.BAR
DÙ-an-zi

2). [A-NA ^{D}U ḪUR.SAG Ki-li-nu-na É.DINGIR-LI]M III PA ZÍZ ^{D}U
^{1}Zi-ya-zi-ya III PA ZÍZ ḪUR.SAG Ki-li-nu-na ^{D}UTU-ŠI
da-a-iš

3). [ma-a-an-kán zé-e-ni DÙ-ri A-NA ^{D}I]M ḪUR.SAG Ki-iq-qa-li-ša
DUG ḫar-ši šu-uḫ-ḫa-an-zi

4). [DINGIR.MEŠ GIŠZAG.GAR.RA-ni pí-tin-zi na-at]-kán GIŠZAG.
GAR.RA-ni ta-ni-nu-wa-an-zi I UDU-kán ^{D}U BAL-an-zi

5). [GIŠZAG.GAR.RA-ni I UDU-ma-kán ^{D}U BAL-an-]ti DUG ḫar-ši
ḫu-u-kán-zi I UDU-ma-kán A-NA ḪUR.SAG Ki-iq-qa-li-ša

6). [BAL-an-zi II BÁN ZÍD.DA I DUG.]KAŠ ^{D}U(?) GIŠZAG.GAR.RA-ni
1/2 BÁN ZÍD.DA I ^{DUG}ḫa-ni-ša KAŠ ḪUR.SAG-i GIŠZAG.GAR.
RA[-ni]

7). [III BÁN ZÍD.DA I DUG.KAŠ aš-ša-nu-um-m]a-aš ḫal-zi-ya-ri
GAL$^{ḪI.A}$-kán aš-ša-nu-an-zi

8). [GIM-an TE-ŠI DÙ-ri DUG ḫar-ši gi-e-]nu-wa-an-zi III NINDA.
KU$_7$ I ^{DUG}ḫa-ni-ša-aš KAŠ DUG ḫar-ši ^{D}U III NINDA.KU$_7$
I ^{DUG}ḫa-ni-š[a-aš KAŠ]

9). [ḪUR.SAG-i aš-ša-nu-um-m]a-aš ḫal-zi-ya-ri GAL$^{ḪI.A}$-kán
aš-ša-nu-wa-an-zi (erasure)

10). [ZÍZ-ma] SAL.MEŠḫa-az-qa-ra-ya-za pí-e-da-zi ḫar-ra-an-zi ma-al-la-an-zi

---

11). [lu-kat-m]a NINDA.KUR$_4$.RA.MEŠ DUGḫar-ši-ya-aš ṢAL.MEŠḫa-az-qa-ra-i-ya-za ša-ra-a ú-da-an-zi ^{D}U ḪUR.SAG-ya kar-ap-pa-an-zi

12). NINDA.KUR$_4$.RA.MEŠ DUG ḫar-ši-ya-aš-ma-aš pí-ra-an pí-e ḫar-kán-zi DINGIR.MEŠ ku-in-na a-pí-il A-NA $^{NA}_4$ZI.KIN pí-ra-an

13). ta-ni-nu-an-zi GIŠZAG.GAR.RA-an-ma-aš IŠ-TU GURUN ú-nu-wa-an-zi NINDA.KUR$_4$.RA.MEŠ DUG ḫar-ši-ya-aš-ma-aš pí-ra-an ti-ya-an-zi

14). II UDU ^{D}U I UDU ḪUR.SAGKi-li-nu-na (erasure) BAL-an-ti $^{NA}_4$ḫu-u-wa-ši-ya-aš ḫu-u-kán-zi šu-up-pa ḫu-e-ša-u-wa-za

15). zé-an-ta-za ti-ya-an-zi NINDA.KUR$_4$.RA.MEŠ DUG ḫar-ši-ya-aš pár-ši-ya-an-zi UTÚL mar-ḫa-an :ip-pí-ya ti-ya-an-zi

16). II BÁN ZÍD.DA I DUG.KAŠ ^{D}U GIŠZAG.GAR.RA-ni II BÁN ZÍD.DA I DUGḫa-ni-ša-aš KAŠ ḪUR.SAG-i ZAG.GAR.RA-ni

17). II PA ZÍD.DA II DUG.KA.DÙ aš-ša-nu-um-ma-aš ḫal-zi-ya-ri GAL$^{ḪI.A}$-kán aš-ša-nu-wa-an-zi

18). GURUN ú-da-an-zi DINGIR.MEŠ GILIM-an-zi UN$^{HI.A}$-za GILIM-a-iz-zi DINGIR.MEŠ-ma-aš-kán du-uš-ki-iš-kán-zi

19). GIM-an-ma ne-ku-za me-e-ḫu-ni ki-ša-ri DINGIR.MEŠ SAL.MEŠ ḫa-az-qa-ra-i-ya-za ar-ḫa pí-e-da-an-zi

20). iš-ta-na-ni-aš ta-ni-nu-wa-an-zi NINDA.KUR$_4$.RA.MEŠ tar-na-aš-ma-aš pár-ši-ya-an-zi DUGta-la-i-mi-uš-kán šu-un-na-zi

---

21). URU Ma-am-na-an-ta DU GUD.MAḪ AN.BAR ḪUR.SAG Ar-nu-wa-an-da-aš GIŠTUKUL UGU ALAM AN.BAR i-ya-an-zi

22). ḪUR.SAG Ḫur-ra-na-aš-ša-an GIŠTUKUL UGU ALAM AN.BAR ḪUR.SAG BABBAR GIŠTUKUL UGU ALAM AN.BAR DÙ-an-zi ÍDŠi-ga-ši-ga-a[n]

23). ALAM DUMU.SAL TÚLal-da-ni-iš :Du-up-ša TÚLal-ta-an-ni-iš :Kum-ma-ya-an-ni-iš TÚLŠi-wa-an-na-aš TÚLḪaš-ḫa-na-[ri-iš]

24). [(era]sure)-aš! TÚLḪal-wa-an-na-an ALAMḪI.A DUMU.SAL.MEŠ AN.BAR DÙ-zi I É.DINGIR-LIM-ma-aš É.ŠÀ DUG ḫar-ši-ya-aš D[Ù-an-zi]

---

25). [GIM-a]n-ma zé-ni DÙ-ri A-NA DU ḪUR.SAG Ar-nu-wa-an-da A-NA DINGIR.MEŠ da-pí-aš DUG ḫar-ši kiš-an šu-uḫ-ḫa-an-[zi]

26). [I ŠA] ZÍZ DUG ḫar-ši DU III BÁN ZÍZ DUG ḫar-ši ḪUR.SAG Ar-nu-an-[da III BÁN ZÍZ KURḪur-r]a-na-aš-ša III BÁN ḪUR.SAG BABBAR III BÁN [ÍDŠi-ga-ši-ga]

27). [III BÁN T]ÚLal-ta-an-ni :Du-up-ša III BÁN TÚLal-ta-[an-ni :Kum-ma-ya-an-ni III BÁN TÚ]LŠi-an-na III BÁN TÚLḪaš-ḫa-an-[na-ri]

28). [III BÁN T]ÚLDu-up-ša III BÁN TÚLḪal-wa-an-na [-z]i UNḪI.A-za wa-ar-[ap-pa-an-zi]

29). [iš-]ta-na-ni ka[t-ta] ḫu-u-kán-zi

[ ]

(lower portion of obv. broken off)

Reverse

(upper portion of rev. broken off)

1). ma-[al-la-an-]zi [ ]

---

2). lu-kat-ma ^{D}U ^{D}UTU TÚL-na ^{D}LAMA ^{GIŠ}HUR.SAG Pí-iš-qa-ra-na
kar-pí-ya-an-zi

3). NINDA.KUR$_4$.RA.MEŠ DUG ḫar-ši-ya-aš-ma-aš pí-ra-an pí-e
ḫar-zi DINGIR.MEŠ ^{SAL}.MEŠḫa-az-qa-ra-i-ya-za

4). ^{TÚL}Wa-ar-wa-ta-li-ya-an-za A-NA $^{NA}4$ZI.KIN$^{HI.A}$ pí-e-da-an-zi
DINGIR.MEŠ PA-NI $^{NA}4$ZI.KIN$^{HI.}$[^{A}]

5). ta-ni-nu-wa-an-zi I UDU ^{D}U I UDU ^{D}UTU TÚL-na I UDU ^{D}UTU
AN-E I UDU ^{D}LAMA I UDU ^{GIŠ}HUR.SAG Pí-iš[-qa-ra-na]

6). BAL-an-zi A-NA $^{NA}4$ZI.KIN$^{HI.A}$ ḫu-u-kán-zi šu-up-pa ti-ya-
án-ti! I PA ZÍD.DA I DUG.KA.DÙ

7). iš-ta-na-ni da-pí-aš DINGIR.MEŠ-aš III PA ZÍD.DA III DUG.
KA.DÙ aš-ša-nu-um-ma-aš ḫal-zi-ya-ri

8). GAL$^{HI.A}$-kán aš-ša-nu-wa-an-‹zi› DINGIR.MEŠ ar-ḫa pí-e-
da-ni! iš-ta-na-ni ta-ni-nu-wa-zi

9). NINDA.KUR$_4$.RA.MEŠ tar-na-aš-ma-aš pár-ši-ya-an-zi ša-ša-an-
nu-uš ti-an-zi

---

10). ki-e-da-ni-ša-an A-NA TUP-PÍ

11). III URU-LIM$^{HI.A}$ zi-in-na-an-te-eš

12). ^{URU}Pa-ni-iš-ša-aš

13). ^{URU}Ma-am-na-an-ta-aš

14). ^{URU}La-ar-ši-li-ya-aš

KBo II 13

Obverse

1'). [Panišša: The Storm-god of Ziyaziya's bul]l of iron they make; Mt. Kilinuna's mace, on which is a statue of iron, they make.

2). [For the Storm-god and for Mt. Kilinuna a templ]e; 3 PA of spelt for the Storm-god of Ziyaziya; (and) 3 PA of spelt for Mt. Kilinuna My Sun instituted.

3). [When it becomes fall, for the Storm-g]od and Mt. Kiqqališa into the ḫarš](-vessel they pour.

4). [The gods to the postament they carry. And them] on the postament they set down. 1 sheep for the Storm-god they offer,

5). [at the postament. 1 sheep for the Storm-god] the[y offer.] At the ḫarš](-vessel they slaughter (it). 1 sheep for Mt. Kiqqališa

6). [they offer. 2 seah of flour, 1 vessel] of beer for the Storm-god at the postament; 1/2 seah of flour, 1 ḫanešša-vessel of beer for the mountain at the postament.

7). [3 seah of flour; 1 vessel of beer--for displa]y. (The people) are called (to eat). The cups they arrange for display.

8). [When it becomes spring, the ḫarši-vessel] they break open. 3 loaves of sweet bread, (and) 1 ḫanešša-vessel of beer at the ḫarši-vessel for the Storm-god; 3 loaves of sweet bread, (and) 1 ḫanešša-vessel [of beer]

9). [for the mountain--for displa]y. (The people) are called (to eat). The cups they arrange for display.

(erasure)

10). [Spelt] the ḫazgara-women carry. They crush and grind (it).

---

11). [The next da]y loaves of thick bread of the ḫarši-vessel the ḫazgara-women bring up. The Storm-god and the mountain they pick up.

12). Loaves of thick bread of the ḫarši-vessel to them they present. The gods, each in front of his ḫuwaši,

13). they set down. The postament with fruit they adorn. Loaves of thick bread of the ḫarši-vessel in front of them they put down.

14). 2 sheep for the Storm-god, (and) 1 sheep for Mt. Kilinuna they offer. At the ḫuwaši-s they slaughter (them). Meat, raw

15). (and) cooked, they put down. Loaves of thick bread of the ḫarši-vessel they break. A stewed(?) ippiya-dish they put down.

16). 2 seah of flour, (and) 1 vessel of beer for the Storm-god--for the postament. 2 seah of flour, (and) 1 ḫanešša-vessel of beer for the mountain--for the postament.

17). 2 PA of flour, (and) 2 vessels of low-grade beer--for

display. (The people) are called (to eat). The cups they arrange for display.

18). Fruit they bring. The gods they adorn (with wreaths). The populace adorns itself. The gods they entertain.

19). When it becomes evening, the ḫazgara-women carry the gods home.

20). And on the postament they set them down. Loaves of thick bread, (each made of) a tarna-measure (of flour), for them they break. The talaimi-vessels they fill.

---

21). Mamnanta: the Storm-god's bull of iron, (and) Mt. Arnuwanda's mace, on which is a statue of iron, they make.

22). Mt. Ḫurranašša's mace, on which is a statue of iron, (and) White Mountain's mace, on which is a statue of iron, they make. Šigašiga's

23). statue of a girl; (and) Dupša's (deified spring), Kummayanni's (deified spring), Šiwanna's (deified spring), Ḫašḫanari's (deified spring),

24). [(era]sure) (and) Ḫalwanna's (deified spring) statues of girls, of iron, they make. 1 temple (and) an inner chamber of the ḫarši-vessel [they make.]

---

25). [When] fall comes, for the Storm-god, for Mt. Arnuwanda, and for all the deities into the ḫarši-vessel thus they pour:

26). [1 PA] of spelt into the ḫarši-vessel for the Storm-god;

3 seah of spelt into the ḫarši-vessel for Mt.
Arnuwan[da; 3 seah of spelt for Mt. Ḫurr]anašša;
3 seah for White Mountain; 3 seah [for Šigašiga;]

27). [3 seah] for Dupša; 3 seah for [Kummayanni; 3 seah] for
Šianna; 3 seah for Ḫašḫan[nari;]

28). [3 seah] for Dupša; (and) 3 seah for Ḫalwanna. [
]. The populace
wa[shes] itself.

29). [pos]tament do[wn
] they slaughter.

[ ]

(lower portion of obv. broken off)

Reverse

(upper portion of rev. broken off)

1). [they] gr[ind.]

---

2). The next day the Storm-god, the Sun-goddess of Arinna,
Inara, (and) Mt. Pišqarana they pick up.

3). Loaves of thick bread of the ḫarši-vessel before them they
present. The deities the ḫazgara-women

4). to Warwataliyanza (a spring), to the ḫuwaši-s, carry. The
deities before the ḫuwaši-s

5). they set down. 1 sheep for the Storm-god, 1 sheep for the
Sun-goddess of Arinna, 1 sheep for the Sun-god of
heaven, 1 sheep for Inara, (and) 1 sheep for
Mt. Piš[qarana]

6). they offer. At the ḫuwaši-s they slaughter (them). Meat

they put down. 1 PA of flour, (and) 1 vessel of low-grade beer--

7). at the postament, for all the deities. 3 PA of flour, (and) 3 vessels of low-grade beer--for display. (The people) are called (to eat).

8). The cups they arrange for display. The deities they carry home. On the postament they set them down.

9). Loaves of thick bread, (each made of) a tarna-measure (of flour), for them they break. The lamps they set up.

---

10). On this tablet

11). three towns are finished:

12). Paniššа,

13). Mamnanta, (and)

14). Laršiliya.

Notes on KBo II 13

In addition to the references listed by Laroche, Cat., 298, note Güterbock, Belleten, 7[1], p. 303, n. 21.

Restorations of this text are based, to a considerable degree, on the fact that KBo II 7 and this text are parallel.

Obv. 14. There seems to have been a correction of the writing of the name of the mountain. The traces present read more easily Ki-li-nu-na than Ki-iq-qa-li-ša. The two names interchange in KBo II 13 obv. 1, 2, 3, 5, 14. Kilinuna in KBo II 13 obv. 1 is paralleled by Kenkališa in KBo II 7 rev. 10.

Obv. 22 ff. For -an as an ending of the gen. sing., see Ehelolf, ZA, NF, 9, pp. 173 ff; Sommer, HAB, p. 256, and particularly p. 162, n. 1.

Obv. 23. ^{TÚL}Ḫaš-ḫa-na-[ri-iš]. KBo II 7 rev. 26 reads ^{TÚL}Ḫa-aš-ḫa-an-na-ri-[iš].

Obv. 24. DUG ḫaršiyaš. Gen. sing., because of the singular DUG ḫarši in line 25.

Obv. 28. Dupša here must be dittography. Note line 24 where this name is erased. Cf. also KBo II 7 rev. 26, 30, where no room is left for a second ^{TÚL}Dupša.

KUB VII 24

Obverse

1). $^{\text{Ḫ}}$UR.SAG$_{\text{Ma-li-ma-li-ya-aš}}$ an-na-la-za DINGIR.MEŠ-tar Ú-UL
e-eš-ta

2). $^{\text{D}}$UTU-ŠI-an $^{\text{l}}$Tu-ut-ḫa-li-ya-aš ALAM LÚ AN.BAR I še-kán
1/2 še-kán-na

3). IGI$^{\text{Ḫ.A}}$GUŠKIN A-NA UR.MAḪ AN.BAR-aš-kán ar-ta-ri ŠÀ É
$^{\text{Ḫ}}$UR.SAG$_{\text{Ku-ku-mu-ša-an-kán}}$

4). pí-tin!-zi $^{\text{NA}_4}$ZI.KIN-ya-an-kán I-NA $^{\text{URU}}$Túḫ-ni-wa-ra pa-aš-
šu-i še-ir ti-ya-an-zi

5). I PA ZÍZ I PA GEŠTIN DUG ḫar-ši ŠÀ É $^{\text{Ḫ}}$UR.SAG$_{\text{Ku-ku-mi-ša}}$
iš-ḫu-u-wa-an-zi

6). GIM-an zé-na-aš DÙ-ri $^{\text{DUG}}$ḫar-ši-ya-li-kán iš-ḫu-u-wa-an-zi
I UDU-kán BAL-an-zi

7). šu-up-pa ḫu-u-e-ša-u-wa-za zé-ya-an-ta-za ti-ya-an-zi
1/2 BÁN ZÍD.DA

8). I $^{\text{DUG}}$ḫa-ni-ša-aš KAŠ $^{\text{GIŠ}}$ZAG.GAR.RA-ni I BÁN ZÍD.DA I
$^{\text{DUG}}$ḫu-up-pár KAŠ aš-ša-nu-um-ma-aš

9). NINDA.KUR$_4$.RA pár-ši-ya-an-zi BI-IB-RI$^{\text{Ḫ.A}}$-kán šu-un-na-
an-zi KÚ-zi NAG-zi

10). GAL$^{\text{Ḫ.A}}$ aš-ša-nu-wa-an- zi

11). GIM-an-ma ḫa-me-iš-ḫa-an-za DÙ-ri [$^{\text{DUG}}$]ḫar-ši-ya-li-[kán
gi-e-nu-wa-an-zi]

12). ma-al-la-an-zi-at ḫar-r[a-an-zi
]

13). kat-ta pí-e-da-[an-zi

]

14). pí-e-da-[an-zi

]

15). šu-[

]

(lower portion of obv. broken off)

Reverse

(upper portion of rev. broken off)

1). I UDU [XXX NINDA$^{HI.A}$ III DUG.KAŠ LÚ.MEŠ URU-LIM pí-eš kán-zi]

---

2). ^{D}U ḫar-ši-ḫar[-ši ^{NA_4}ZI.KIN

]

3). I EZEN TE-ŠI [I UDU XXX NINDA$^{HI.A}$ III DUG.KAŠ LÚ.MEŠ URU-LIM pí-eš-kán-zi]

---

4). ^{D}U URUNe-ri-iq-qa ^{NA_4}ZI.KIN [

]

5). I EZEN ^{Ú}BURU$_x$-ni! I UDU XXX NINDA$^{HI.A}$ III DUG.KAŠ [LÚ.MEŠ URU-LIM pí-eš-kán-zi]

---

6). ^{D}Ya-ar-ri-iš ^{NA_4}ZI.KIN.MEŠ ^{GIŠ}TIR ar-ta-ri I UDU XXX NINDA$^{HI.A}$

7). III DUG.KAŠ A-NA EZEN zé-ni I UDU XXX NINDA$^{HI.A}$ III DUG.KAŠ LÚ.MEŠ URU-LIM pí-eš-kán-zi

---

8). DUB.I.KAM QA-TI nu-uš-ša-an ḪUR.SAG Ma-li-ma-li-ya-aš
ḪUR.SAG Ḫa-pár-ḫu-na-aš

9). DINGIR.MEŠ URU Ták-ku-up-ša DINGIR.MEŠ URU Ḫa-wa-al-ki-na
a-ni-ya-an-te-eš

KUB VII 24

Obverse

1). Mt. Malimaliya: formerly there were no divine images.

2). My Sun, Tudḫaliya, <made> his (the deity's) statue of iron,
1 1/2 sekan (in size),

3). its eyes of gold. On a lion of iron he (the statue) stands.
Into the temple of Mt. Kukumuša

4). they carry it. And they place his ḫuwaši in Tuḫniwara on a
rock.

5). 1 PA of spelt (and) 1 PA of wine they pour into the ḫaršivessel (that is) in the temple of Mt. Kukumiša.

---

6). When it becomes fall, into the ḫaršiyalli-vessel they pour.
1 sheep they offer.

7). Meat, raw and cooked, they put down. 1/2 seah of flour,

8). 1 ḫanešša-vessel of beer--for the postament. 1 seah of
flour, 1 ḫuppar-vessel of beer--for display.

9). Thick bread they break. The rhytons they fill. They eat.
They drink.

10). The cups they arrange for display.

---

11). When it becomes spring, the ḫaršiyalli-vessel [they break
open.]

12). It(s contents) they grind and cr[ush.
]

13). [they] carry down. [
]

14). [they] carry. [

]

15). x [

]

(lower portion of obv. broken off)

Reverse

(upper portion of rev. broken off)

1). 1 sheep, [30 loaves of bread, (and) 3 vessels of beer the men of the town continue to give.]

---

2). Storm-god of the thunder-sto[rm: a ḫuwaši;

]

3). 1 festival of the spring. [1 sheep, 30 loaves of bread, (and) 3 vessels of beer the men of the town continue to give.]

---

4). Storm-god of Nerik: a ḫuwaši; [

]

5). 1 festival of the spring. 1 sheep, 30 loaves of bread, (and) 3 vessels of beer [the men of the town continue to give.]

---

6). Yarri: ḫuwaši-s stand in the forest; 1 sheep; 30 loaves of bread;

7). 3 vessels of beer--for the festival at fall. 1 sheep, 30 loaves of bread, (and) 3 vessels of beer the men of the town continue to give.

---

8). One tablet; (text) complete. And on (it), Mt. Malimaliya,
Mt. Ḫaparḫuna,

9). the deities of Takkupša, (and) the deities of Ḫawalkina are
treated.

Notes on KUB VII 24

The first five lines of this text have been translated by Güterbock in Bossert, Belleten, 16, p. 519.

Obv. 1. DINGIR.MEŠ-tar. See under DINGIR.MEŠ-tar, p. 197.

Obv. 2, 4. -an construed in both lines as part of a σχῆμα καθ' ὅλον καὶ μέρος construction. See above, p. 34, n. 2. Cf. Hjalmar Frisk, "Indogermanica," Göteborgs Högskolas Årsskrift, 44, pp. 31 f.

Obv. 5. I have read, . . . I PA GEŠTIN DUG ḫarši . . . , and not, . . . I ^{GIŠ}GEŠTIN DUG ḫarši . . . , because the former expression is found also in KBo II 1 iv 13.

Rev. 6. On this line, see above, p. 36, n. 1.

KUB XVII 35

Column I

(upper portion of column broken off)

---

1). [ma-a-an A-NA ^{D}U EZEN DUG ḫar-ši ḫé-e-šu-wa-aš DÙ-an-zi]
ŠE + NÁG-an-zi ^{LÚ}SANGA-za ŠE + NÁG-zi

2). [DINGIR-LUM INA ^{GIŠ}ZAG.GAR.RA ti-an-zi I UDU] ^{D}U BAL-an-ti

3). [šu-up-pa ti-an-zi x NINDA x I ^{DUG}ḫa-n]i-ša-aš INA ^{GIŠ}ZAG.
GAR.RA

4). [x NINDA UP-NI I ^{DUG}ḫa-ni-ša-aš KAŠ aš-ša-nu-ma-aš DUG
ḫa]r-ši ma-al-la-zi ḫar-ra-an-zi

---

5). [lu-kat-ti-ma-kán NINDA.KUR$_4$.RA DUG ḫar-ši $^{SAL.MEŠ}$ḫa-zi-q]a-
ra-za ša-ra-a ú-tin-zi

6). [^{D}U kar-pa-an-zi na-an-kán IN]A É.DINGIR-LIM pí-tin-zi

7). [nu-kán ^{LÚ}SANGA I UDU ^{D}U BAL-ti ^{GIŠ}]ZAG.GAR.RA ḫu-kán-zi

8). [šu-up-pa ti-an-zi NINDA.KUR$_4$.RA pár-ši-an-]zi ip-pí-ya-an
mar-ḫa-an ti-an-zi

9). [x x ZÍD.DA I ^{DUG}ḫu-up-pár KAŠ INA ^{GIŠ}ZAG.GAR.R]A NINDA.
KUR$_4$.RA pár-ši-an-zi BI-IB-RU-kán

10). [šu-un-na-an-zi x x ZÍD.DA x DUG.KAŠ] aš-ša-nu-ma-aš
KÚ-zi NAG-zi

11). [GAL$^{ḪI.A}$-kán aš-ša-nu-an-zi GAL$^{ḪI.A}$-kán] IGI-zi-[aš]
GAL$^{ḪI.A}$ SIxSÁ-an-te-eš

12). [$^{SAL.MEŠ}$ḫa-zi-qa-ra-za DINGIR-LUM GILIM-an-z]i DINGIR-LUM-
[ma-aš-kán] du-uš-kán-zi

---

13). [lu-kat-ti-ma UD.KAM ^{UZU}NÍG.GIG šu-up-pa ^{UTÚL}ši-ya-mi D]Ù-
an-zi PA-NI DINGIR-LIM ti-an-zi

14). [x NINDA UP-NI pár-ši-an-zi KAŠ BAL-an-zi] I BÁN ZÍD.DA
I ^{DUG}ḫa-ni-ša-aš KAŠ

---

15). [ŠU.NIGIN x UDU x PA x BÁN ZÍD.DA x DU]G.KAŠ ^{LÚ}SANGA
TA É-ŠÚ pí-eš-ki-iz-zi

16). [I EZEN TE-ŠI DUG ḫar-ši ḫé-]e-šu-wa-[aš]

---

17). [ma-a-an A-NA ^{D}U EZEN pu-l]a-aš DÙ-an-zi ŠE+NÁG-an-zi
^{LÚ}SANGA-za ŠE+NÁG-zi DINGIR-LUM ŠE+NÁG-zi

18). [$^{LÚ.MEŠ}$pu-la-li-eš-m]a TUŠ-aš pu-la-an-zi nu-kán pu-u-ul
ku-e-da-ni wa-at-ku-zi

19). [na-at INA É.DINGIR-LIM a]r-ḫa pí-e-da-i na-at-kán A-NA
^{GIŠ}ZAG.GAR.RA ME-i

20). [nu-kán ^{LÚ}SANGA GIB]IL I UDU ^{D}U I UDU.^{D}IMIN.IMIN.BI BAL-ti
^{GIŠ}ZAG.GAR.RA ḫu-kán-zi

21). [šu-up-pa ti-an-z]i II BÁN ZÍD.DA I ^{DUG}ḫu-up-pár KAŠ INA
^{GIŠ}ZAG.GAR.RA NINDA.KUR$_4$.RA pár-ši-zi BI-IB-RU-kán

22). [šu-un-na-an-]zi I PA ZÍD.DA IV DUG.KAŠ I ^{DUG}ḫu-up-pár
aš-ša-nu-ma-aš KÚ-zi NAG-zi

23). [GAL$^{HI.A}$-kán aš-]ša-nu-an-zi GAL$^{HI.A}$-kán IGI-zi-aš GAL$^{HI.A}$
SIXSÁ-an-te-eš nu ^{LÚ}SANGA GIBIL I UDU

24). [IŠ-TU GUR]UN ú-nu-wa-an-zi nu UDU ú-nu-wa-an-ta-an INA
É.DINGIR-LIM ŠA ^{LÚ}SANGA Ù.RA

25). [pí-en-n]a-an-zi ^{LÚ}SANGA GIBIL $^{SAL.MEŠ}$ḫa-zi-qa-ra-ya A-NA
UDU EGIR-an i-ya-ta-ri

26). [nu-uš-ma]-aš ^{LÚ}SANGA Ù.RA III-ŠÚ pí-en-na-an-zi INA
III KASKAL-NI-ma-za ^{LÚ}SANGA GIBIL

27). [PA-NI] ^{LÚ}SANGA Ù.RU ša-ra-a e-ša-ri nu-uš-ma-aš KÚ-zi
NAG-zi

28). [GAL$^{HI.}$]$^{\ulcorner A \urcorner}$-kán aš-ša-nu-an-zi nu DINGIR-LUM kar-pa-an-zi
UDU ú-nu-wa-an-na PA-NI DINGIR-LIM

29). [pí-en]-ni-eš-kán-zi ^{LÚ}SANGA GIBIL $^{SAL.MEŠ}$ḫa-zi-qa-ra A-NA
DINGIR-LIM EGIR-an GIN-ri

30). [ma-a]-an DINGIR-LUM INA É.DINGIR-LIM ^{LÚ}SANGA GIBIL a-ri nu
^{LÚ}SANGA GIBIL A-NA DINGIR-LIM ^{GIŠ}BANŠUR TA NINDA.
KUR$_4$.RA

31). [IGI]-an-da ME-i DINGIR-LUM INA É.DINGIR-LIM ŠA ^{LÚ}SANGA
GIBIL an-da pí-tin-zi ANA $^{\langle GIŠ \rangle}$ZAG.GAR.RA ti-an-zi

32). [UDU-m]a ku-iš ú-nu-wa-an-zi na-an ar-ḫa tar-na-an-zi
Ú-UL-kán ku-en-na-an-zi

33). [GEŠT]IN $^{LÚ.MEŠ}$ŠU.GI wa-ar-šu-li$_x$ NAG-zi DINGIR-LUM-ma-aš-
kán $^{SAL.MEŠ}$ḫa-zi-qa-ra-za du-uš-kán-zi

34). [ša-]ša-an-nu-$\langle$uš$\rangle$ ti-an-zi

---

35). [lu-kat-t]i-ma UD.KAM ^{UZU}NÍG.GIG ^{UZU}GIG$^{HI.A}$ UZU.UTÚL
ši-ya-mi DÙ-an-zi PA-NI DINGIR-LIM ti-an-zi

36). [NINDA.KUR$_4$.R]A pár-ši-an-zi BI-IB-RU-kán šu-un-na-an-zi

---

37). [ŠU.NIGIN] I UDU I PA II BÁN ZÍD.DA V DUG.KAŠ I EZEN
pu-la-aš ^{LÚ}SANGA GIBIL pa-a-i

Column II

(upper portion of column broken off)

1). [ ] x x [

I EZEN zé-e-ni]

2). DUG ḫar-ši šu-uḫ-ḫu-wa-aš I EZEN GIBIL ti-[ya-u-wa-aš

]

3). I EZEN TE-ŠI DUG ḫar-ši ḫé-e-šu-wa-aš I EZEN a-ša-[na-i-

ya-aš

4). I EZEN pu-la-aš I EZEN ŠU.KIN.DÙ I EZEN a-li-x [

]

5). I EZEN gi-en-zu ^{D}U ^{URU}Gur-ša-ma-aš-ša [URU-aš pí-eš-

ki-iz-zi]

---

6). I $^{NA}_{4}$ZI.KIN an-na-al-la-an I $^{NA}_{4}$ZI.KIN KÙ.BABBAR UGU-kán

kal-[ma-ra]

7). ^{D}UTU-ŠI DÙ-at ^{D}UTU ME-E ^{URU}Gur-ša-ma-aš-ša ŠÀ É.DINGIR-LIM

^{D}U [pí-tin-zi]

---

8). III BÁN ZÍZ DUG ḫar-ši ^{D}UTU-ŠI ME-iš

---

9). GIM-an-kán A-NA ^{D}U ^{URU}Gur-ša-ma-aš-ša DUG ḫar-ši šu-uḫ-ḫa-

an-zi

10). A-NA ^{D}UTU ME-E-ya-kán DUG ḫar-ši TA NINDA.KUR$_4$.RA šu-uḫ-ḫa-

an-zi

11). III NINDA UP-NI B[ÁN ZÍD.DA] I ^{DUG}ḫa-ni-ša-aš KAŠ

---

12). GIM-an-ma TE-ŠI DÙ-ri te-it-ḫi-ma-an iš-ta-ma-aš-ša-an-zi

ku-e-d[a-ni]

13). ku-e-da-ni-kán UD.KAM-ti EZEN DUG ḫar-ši ḫé-e-šu-wa-aš
kar-ap-ta-ri

14). ŠA ^{D}UTU ME-E-kán DUG ḫar-ši a-pí-e-da-ni UD.KAM-ti IŠ-TU
NINDA.KUR$_4$.RA ḫé-e-ša-an-zi

15). III NINDA UP-NI I ^{DUG}ḫa-ni-ša-aš KAŠ DUG ḫar-ši-ma-al-la-
an-zi ḫar-ra-an-zi

---

16). lu-kat-ti-ma-kán DINGIR-LUM TA ^{GIŠ}ZAG.GAR.RA ME-an-zi nu
DINGIR-LUM INA ^{NA_4}ZI.KIN

17). pí-e-da-an-zi NINDA.KUR$_4$.RA DUG ḫar-ši PA-NI DINGIR-LIM
pí-e ḫar-kán-zi $^{SAL.MEŠ}$ḫa-zi-qa-ra-az

18). EGIR-an GUB-ri ^{NA_4}ZI.KIN ŠE+NÁG-an-zi Ì-an-zi DINGIR-LUM
PA-NI ^{NA_4}ZI.KIN

19). ti-an-zi nu-kán ^{LÚ}SANGA I GUD I UDU A-NA ^{D}UTU ME-E BAL-
an-ti

20). ^{NA_4}ZI.KIN ḫu-kán-zi šu-up-pa ti-an-zi NINDA.KUR$_4$.RA DUG
ḫar-ši pár-ši-an-zi

21). ip-pí-ya-an mar-ḫa-an ti-an-zi VI ^{NINDA}dan-na-aš VI
^{NINDA}ga-ḫa-ri-iš

22). VI NINDA.KU$_7$ I DUG.KA.DÙ I DUG.KAŠ INA ^{GIŠ}ZAG.GAR.RA NINDA.
KUR$_4$.RA pár-ši-an-zi

23). BI-IB-RU-kán šu-un-na-an-zi I PA II BÁN ZÍD.DA IV DUG.KAŠ
aš-ša-nu-ma-aš

24). KÚ-zi NAG-zi GAL$^{HI.A}$-kán aš-ša-nu-wa-an-zi $^{SAL.MEŠ}$ḫa-zi-qa
ra-za

25). GURUN ú-da-i DINGIR-LUM GILIM-an-zi ^{LÚ}SANGA-ya GILIM-an-zi

26). DINGIR-LUM-ma-aš-kán du-uš-kán-zi ḫu-ul-ḫu-li$_x$-ya ti-an-zi
^{NA_4}-an ši-ya-an-zi

27). GIM-an-ma ne-ku-zi DINGIR-LUM kar-pa-an-zi DINGIR-LUM INA É. DINGIR-LIM SAL.MEŠḫa-zi-qa-ra-za

28). ar-ḫa pí-tin-zi DINGIR-LUM-kán INA GIŠZAG.GAR.RA ti-an-zi

29). UZUNÍG.GIG-ya PA-NI DINGIR-LIM ti-an-zi I NINDA UP-NI pár-ši-an-zi KAŠ BAL-ti

---

30). lu-kat-ti-ma UD.KAM UZUNÍG.GIG šu-up-pa UZU.UTÚL ši-ya-mi DÙ-zi

31). PA-NI DINGIR-LIM ti-an-zi III NINDA UP-NI pár-ši-an-zi KAŠ BAL-an-zi

32). 1/2 BÁN ZÍD.DA I DUGḫa-ni-ša-aš KAŠ

---

33). ŠU.NIGIN I GUD I UDU II PA 1/2 BÁN ZÍD.DA I DUG.KA.DÙ V DUG.KAŠ

34). I DUGḫu-up-pár II EZEN I EZEN zé-ni I EZEN TE-ŠI URU-aš pí-eš-ki-[iz-zi]

---

35). II gur-zi-ip pát-tar II GIŠTUKUL ZABAR I NA4ZI.KIN an-[na-al-la-an]

36). I ALAM LÚ GUB-aš AN.BAR I še-kán DUTU-ŠI DÙ-at É.DINGIR-LI[M-ya]

37). ú-e-da-an-zi DI-ya-ri-iš URUGur-ša-[ma-aš-ša ŠÀ É.DINGIR-LIM DU pí-tin-zi]

Column III

1). ⌜ma-a-an⌝ A-NA ^{D}U EZEN zé-e-ni ŠE+NÁG-an-zi [^{LÚ}SANGA-za ŠE+NÁG-zi]

2). ^{LÚ}SANGA DINGIR-LUM INA ^{NA_4}ZI.KIN pí-e-da-i ^{NA_4}ZI.[KIN ŠE+NÁG-an-zi]

3). Ì-an-zi DINGIR-LUM PA-NI ^{NA_4}ZI.KIN ti-an-zi nu-kán ^{LÚ}SANGA I UDU

4). ^{D}I-ya-ri! I UDU ^{D}IMIN.IMIN.BI BAL-an-ti ^{NA_4}ZI.KIN ḫu-kán-zi

5). šu-up-pa ti-an-zi VI ^{NINDA}dan-na-aš VI ^{NINDA}ga-ḫa-ri-iš VI NINDA.KU$_7$

6). I ^{DUG}ḫu-up-pár KAŠ INA ^{GIŠ}ZAG.GAR.RA NINDA.KUR$_4$.RA pár-ši-an-zi BI-IB-RU-kán šu-un-[na-an-zi]

7). V BÁN ZÍD.DA IV DUG.KAŠ I ^{DUG}ḫu-up-pár aš-ša-nu-ma-aš KÚ-zi NAG-zi

8). GAL$^{HI.A}$-kán aš-ša-nu-wa-an-zi DINGIR-LUM-ma-aš-kán $^{SAL.MEŠ}$ḫa-zi-qa-ra-za du-uš-kán-zi

9). nu $^{LÚ.MEŠ}$GURUŠ ták-ša-an ar-ḫa šar-ra-an-zi na-aš lam-ni-ya-an-zi

10). nu-uš-ma-aš ták-ša-an šar-ra-an LÚ.MEŠ ^{URU}PA-ti ḫal-zi-eš-ša-an-zi

11). ták-ša-an šar-ra-ma-aš-ma-aš LÚ.MEŠ ^{URU}Ma-a-ša ḫal-zi-ša-an-zi

12). nu LÚ.MEŠ ^{URU}PA ^{GIŠ}TUKUL$^{HI.A}$ ZABAR ḫar-kán-zi LÚ.MEŠ ^{URU}Ma-ša-ma

13). GIŠTUKULḪI.A ŠA GI ḫar-kán-zi nu MÈ-iš-kán-zi

14). nu-uš-ma-ša-aš LÚ.MEŠ URUPA-ti tar-aḫ-ḫa-an-zi nu ŠU.DIB.BU
ap-pa-an-zi

15). na-an A-NA DINGIR-LIM ḫi-in-kán-zi nu DINGIR-LUM ša-ra-a
kar-pa-an-zi

16). na-an INA É.DINGIR-LIM ar-ḫa pí-tin-zi GIŠZAG.GAR.RA
ti-an-zi

17). I NINDA UP-NI pár-ši-an-zi KAŠ BAL-an-zi ša-ša-an-nu-uš
ti-an-zi

---

18). lu-kat-ti-ma UD.KAM UZUNÍG.GIG šu-up-pa UZU.UTÚL ši-ya-mi
DÙ-zi

19). PA-NI DINGIR-LIM ti-an-zi I NINDA UP-NI pár-ši-an-zi KAŠ
BAL-an-ti

---

20). EZEN TE-ŠI-kán A-NA EZEN zé-ni ḫa-an-da-an-za

---

21). ŠU.NIGIN IV UDU II PA IV BÁN ZÍD.DA X DUG.KAŠ I DUGḫu-up-pár
II EZEN

22). I EZEN zé-ni I EZEN TE-ŠI URU-aš pí-eš-ki-iz-zi

---

23). I ALAM SAL TUŠ-za AN.BAR TÚL.GAL DUTU-ŠI DÙ-at ŠÀ É.DINGIR-
LIM DU pí-tin-zi

---

24). ma-a-an A-NA TÚL.GAL EZEN TE-ŠI DÙ-an-zi ŠE+NÁG-zi LÚSANGA-
za [ŠE+NÁG-zi]

25). DINGIR-LUM ŠE+NÁG-zi TÚL-kán ša-ra-a ša-an-ḫa-an-zi

26). LÚSANGA-kán DINGIR-LUM TA GIŠZAG.GAR.RA ME-[illegible] na-an-kán
TA [É.DINGIR-LIM]

27). pa-ra-a ú-da-i nu DINGIR-LUM INA TÚL pí-e-da-i DINGIR-LUM P[A-NI TÚL]

28). ta-ni-nu-wa-an-zi nu-kán LÚSANGA I UDU A-NA TÚL.GAL BA[L-an-ti]

29). ŠÀ TÚL-an-kán ḫu-kán-zi šu-up-pa ti-an-zi VI NINDAda[n-na-aš]

30). I DUGḫu-up-pár KAŠ INA GIŠZAG.GAR.RA NINDA.KUR$_4$.RA pár-ši-an-zi B[I-IB-RU-kán]

31). šu-un-na-an-zi II BÁN ZÍD.DA IV DUG.KAŠ aš-ša-nu-ma-aš KÚ-zi [NAG-zi]

32). GALḪI.A-kán aš-ša-nu-wa-an-zi SAL.MEŠḫa-zi-qa-ra-za GURUN ú-d[a-i]

33). DINGIR-LUM GILIM-an-zi UN.MEŠ-na-za GILIM-iz-zi GUD UDU piš-qa-[an-zi]

34). GA.KIN.DÙ dam-ma-aš-ša-an-zi PA-NI DINGIR-LIM ti-an-zi UN.M[EŠ-ni-ya pí-an-zi]

35). DINGIR-LUM-ma-aš-kán du-uš-kán-zi DINGIR-LUM INA É. DINGIR-LIM SAL.MEŠ[ḫa-zi-qa-ra-za]

36). ar-ḫa pí-e-da-an-zi GIŠZAG.GAR.RA ta-ni-nu-wa-an-zi

37). II NINDA UP-NI pár-ši-an-zi KAŠ BAL-an-zi

---

38). [Š]U.NIGIN I UDU II BÁN ZÍD.DA V DUG.KAŠ I EZEN TE-ŠI URU-aš [pí-eš-ki-iz-zi]

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39). [I NA$_4$ZI.KI]N an-na-al-la-an I GIŠTUKUL ši-it-[tar-za ú-nu-wa-an-za]

40). [UGU-kán ALA]M LÚ AN.BAR GUB-aš TUR DÙ-an x [

]

41). [x x $^{\text{ḪUR.SAG}}$Šu(?)-wa(?)-]ra-aš [ŠÀ É.DINGIR-LIM
$^{\text{D}}$U pí-tin-zi]

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Column IV

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1). [ŠU.NIGIN x UDU x] BÁN ZÍD.DA I DUG.KAŠ I $^{\text{DUG}}$ḫu-up-pár
I EZEN zé-ni DUG ḫar-ši šu-uḫ-ḫu-wa-aš

2). [$^{\text{LÚ}}$SANGA x ta-pí-]ša-ni-iš TA É-ŠÚ pí-eš-ki-iz-zi

---

3). [ma-a-an A-N]A MU.KAM ITU.XII.KAM ti-ya-zi nu A-NA $^{\text{D}}$U EZEN
ŠE+NÁG-u-wa-aš DÙ-zi ŠE+NÁG-zi

4). [DINGIR-LUM ŠE+NÁ]G-an-zi $^{\text{LÚ}}$SANGA IX NINDA.KUR$_4$.RA IX NINDA.
KUR$_4$.RA GA.KIN.DÙ NINDA.Ì.E.DÉ. <A> me-ma-al

5). [I $^{\text{DUG}}$ḫa-ni-]ša-aš KAŠ ME-i na-at INA :ḫar-pu-uš-ta-aš
pí-e-da-i na-at-kán GAM-ta iš-ḫu-wa-i

6). [me-mi-an-k]án an-da me-ma-i lu-kat-ti-wa-za $^{\text{D}}$U ŠE+NÁG-zi
nu-wa-za-kán wa-tar-na-aḫ-ḫa-za e-eš

7). [GUD UD]U-ya a-ra-an-zi nu-kán GUD UDU UL ku-iš-ki pa-ra-a
tar-na-i lu-kat-ti-ma DINGIR-LUM kar-pa-an-zi

8). [na-an] INA :ḫar-pu-uš-ta-aš pí-e-da-an-zi $^{\text{NA}}$4ZI.KIN ŠE+NÁG-
an-zi Ì-an-zi DINGIR-LUM PA-NI $^{\text{NA}}$4ZI.KIN

9). [ti-a]n-zi nu-kán $^{\text{LÚ}}$SANGA III UDU BAL-ti $^{\text{NA}}$4ZI.KIN ḫu-kán-zi
šu-up-pa ti-an-zi VI $^{\text{NINDA}}$dan-na-aš

10). [VI $^{\text{NIN}}$]$^{\text{DA}}$ga-ḫa-ri-iš I $^{\text{DUG}}$ḫu-up-pár KAŠ INA $^{\text{GIŠ}}$ZAG.GAR.RA
III $^{\text{NINDA}}$dan-na-aš III NINDA.KU$_7$ I $^{\text{DUG}}$ḫa-ni-ša-aš ŠÀ
ḫar-pu-uš-ta-aš

11). [BAL-t]i NINDA.KUR$_4$.RA pár-ši-an-zi BI-IB-RU-kán šu-un-na-an-zi I PA III BÁN ZÍD.DA I DUG.KAŠ I ^{DUG}ḫu-up-pár

12). [I ^{DUG}ḫa-]ni-ša-aš aš-ša-nu-ma-aš KÚ!-zi NAG-zi GAL$^{HI.A}$-kán aš-ša-nu-wa-zi GAL$^{HI.A}$-kán IGI-zi-aš

13). [GAL$^{HI.A}$-kán SIXS]Á-an-te-eš DINGIR-LUM-ma-aš-kán $^{SAL.MEŠ}$ḫa-zi-qa-ra-za du-uš-kán-zi DINGIR-LUM kar-pa-zi EGIR-pa-an INA É.DINGIR-LIM

14). [ar-ḫa pí-ti]n-zi ^{UZU}NÍG.GIG ŠÀ ḫar-pu-uš-ta-aš iš-ḫu-wa-an-zi DINGIR-LUM-ma-kán ^{GIŠ}ZAG.GAR.RA

15). [ta-ni-nu-a]n-zi I NINDA UP-NI pár-ši-an-zi KAŠ BAL-an-ti ša-ša-an-nu-uš ti-an-zi

---

16). [ŠU.NIGÍN I GUD x UDU x] UP-NI ZÍD.DA II DUG.KAŠ I ^{DUG}ḫu-up-pár I ^{DUG}ḫa-ni-ša-aš I EZEN ŠE+NÁG-u-wa-aš

17). [URU.MEŠ piš-qa-an-z]i ^{URU}Mu-ta-ra-aš-ši-iš ^{URU}Šal-lu-na-ta-aš-ši-iš ^{URU}Ša-ar-wa-la-aš-ši-iš

18). [^{URU} x - x -aš-ši-iš] ^{URU}Te-ḫi-na-aš-ši-iš

---

19). [ma-a-an A-NA ^{D}U EZEN DUG ḫar-ši] ḫé-e-šu-wa-aš DÙ-an-zi ŠE+NÁG-zi DINGIR-LUM ŠE+NÁG-an-zi

20). [DINGIR-LUM PA-NI ^{NA_4}ZI.KIN ti-an-zi ^{LÚ}SANG]A I UDU ^{D}U BAL-ti DUG ḫar-ši ḫu-kán-zi šu-up-pa ti-an-zi

21). [x NINDA x x DUG x INA ^{GIŠ}ZAG.GAR.RA NINDA.]KUR$_4$.RA pár-ši-an-zi BI-IB-RU-kán šu-un-na-an-zi

22). [x x ZÍD.DA x DUG x x x x x aš-š]a-nu-ma-aš KÚ-zi NAG-zi GAL$^{HI.A}$-kán aš-ša-nu-an-zi

23). [GAL$^{HI.A}$-kán IGI-zi-aš GAL$^{HI.A}$ SIXSÁ-an-te-eš]

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24). [lu-kat-ti-ma DINGIR-LUM TA ^{GIŠ}ZAG.GAR.RA ME-an-z]i NINDA.KUR$_4$.RA DUG ḫar-ši $^{SAL.MEŠ}$ḫa-zi-qa-ra-za UGU ú-tin-zi

25). [nu DINGIR-LUM INA ^{NA_4}ZI.KIN $^{SAL.MEŠ}$ḫa-zi-]qa-ra-za pí-tin-zi NINDA.KUR$_4$.RA DUG ḫar-ši PA-NI DINGIR-LIM

26). [pí-e ḫar-kán-zi EGIR-an GUB-ri ^{NA_4}ZI.KIN] ŠE+NÁG-an-zi Ì-an-zi DINGIR-LUM PA-NI ^{NA_4}ZI.KIN

27). [ti-an-zi nu-kán ^{LÚ}SANGA x UDU ^{D}U I UDU.^{D}]IMIN.IMIN.BI I UDU :ḫar-pu-uš-ta-aš BAL-ti

28). [^{NA_4}ZI.KIN ḫu-kán-zi šu-up-pa ti-an-zi NINDA.KUR$_4$.RA p]ár-ši-an-zi ip-pí-an mar-ḫa-an ti-an-zi

29). [VI ^{NINDA}dan-na-aš VI ^{NINDA}ga-ḫa-ri-iš x DUG x] KAŠ INA ^{GIŠ}ZAG.GAR.RA NINDA.KUR$_4$.RA pár-ši-an-zi

30). [BI-IB-RU-kán šu-un-na-an-zi x x ZÍD.DA x ^{DUG}ḫ]u-up-pár aš-ša-nu-ma-aš KÚ-zi NAG-zi

31). [GAL$^{HI.A}$-kán aš-ša-nu-an-zi nu-kán ^{D}U ^{D}IMIN.IMIN.BI N]AG-an-zi EGIR-ŠÚ :ḫar-pu-uš-ta

32). [NAG-an-zi x x x x x x x GEŠTIN $^{LÚ.MEŠ}$ŠU.GI] wa-ar-šu-li$_x$ NAG-an-zi

33). [$^{SAL.MEŠ}$ḫa-zi-qa-ra-za DINGIR-LUM GILIM-an-zi UN.MEŠ-na-za GILI]M-iz-zi GUD UDU piš-qa-an-zi

34). [GA.KIN.DÙ dam-ma-aš-ša-an-zi PA-NI DINGIR-LIM ti-an-zi UN.MEŠ-ni-ya pí-]an-zi ḫu-ul-ḫu-li$_x$-ya ti-an-zi

35). [GIM-an-ma ne-ku-zi DINGIR-LUM kar-pa-an-zi DINGIR-LUM INA É.DINGIR-LIM $^{SAL.MEŠ}$]ḫa-zi-qa-ra-za

36). [ar-ḫa pí-tin-zi DINGIR-LUM-kán INA ^{GIŠ}ZAG.GAR.RA ti-an-zi NINDA.KU]R$_4$.RA ti-ya-an-zi

37). [x x x x x x NINDA UP-NI pár-ši-an-zi
KAŠ BAL-aḫ-zi š]a-ša-an-nu-uš ti-an-zi

---

38). [lu-kat-ti-ma UD.KAM UZUNÍG.GIG šu-up-pa UZU.UTÚL ši-ya-mi
DÙ-a]n-zi III NINDA UP-NI

---

39). [ŠU.NIGIN x UDU x x ZÍD.DA x DUG x x KAŠ
x x I] EZEN TE-ŠI

40). [DUG ḫar-ši ḫé-e-šu-wa-aš URU.MEŠ pís-qa-an-zi URUMu-ta-ra-
aš-ši-iš URUŠal-lu-na-t]a-aš-ši-iš. . . .
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KUB XVII 35

Column I

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---

1). [When, for the Storm-god, the festival of opening the ḫaršivessel they celebrate,] they wash. The priest washes himself.

2). [The god on the postament they put down. 1 sheep] for the Storm-god he offers.

3). [Meat they put down. x bread x, 1 ḫan]ešša-vessel--for the postament.

4). [x loaf/ves of bread, ((each)made of) a handful (of flour), 1 ḫanešša-vessel of beer--for display. The (contents of the) ḫa]rši-vessel they grind and crush.

---

5). [On the next day, thick bread of the ḫaršivessel the ḫazg]ara-women bring up.

6). [The Storm-god they pick up, and him in]to the temple they carry.

7). [The priest offers one sheep for the Storm-god.] At the postament they slaughter (it).

8). [Meat they put down. Thick bread of the ḫaršivessel they brea]k. Stewed (?) ippiya they put down.

9). [x(quantity) x(measure) of flour, 1 ḫuppar-vessel of beer--for the postame]nt. Thick bread they break. The rhytons

10). [they fill. x(quantity) x(measure) of flour, x vessels of beer--] for display. They eat. They drink.

11). [The cups they arrange for display. According to the] first [cups] the cups are arranged.

12). [The ḫazgara-women put a wreath on the god.] And the god they entertain.

---

13). [The next day is the day of the liver. Meat into a šiyami-dish] they make. Before the god they put it down.

14). [x loaf/ves of bread, ((each) made of) a handful (of flour), they break. Beer they offer.] (There are) 1 seah of flour, (and) 1 ḫanešša-vessel of beer.

---

15). [Total: x sheep, x PA, x seah of flour, (and) x ves]sels of beer the priest, from his house, continues to give..

16). [1 festival of the spring, when the ḫaršu-vessel is op]ene[d.]

---

17). [When, for the Storm-god, the festival of the lo]t they celebrate, they wash. The priest washes himself. He washes the god.

18). [The lot-casters], seated, cast lots. And to whom the lot falls--

19). [he into the temple] carries [it], and places it on the postament.

20). [And the ne]w [priests] 1 sheep for the Storm-god and 1 sheep for IMIN.IMIN.BI offer. At the postament they slaughter (it).

21). [Meat they put dow]n. 2 seah of flour, 1 huppar-vessel of beer--for the postament. Thick bread they break. The rhytons

22). [they fil]l. 1 PA of flour, 4 vessels of beer, 1 huppar-vessel--for display. They eat. They drink.

23). [The cups] they [ar]range. The cups are arranged according to the first ones. And the new priests 1 sheep

24). [with fru]it adorn. And the adorned sheep into the temple of the old priests

25). they [dri]ve. The new priests and the hazgara-women walk behind the sheep.

26). [And it to the]m the old priests drive 3 times. At the third time the new priests

27). [before] the old priests sit up. And they eat. They drink.

28). [The cup]s they arrange for display. And the god they pick up. And the adorned sheep in front of the god

29). they continue to [dr]ive. The new priests (and) the hazgara-women walk behind the god.

30). [Whe]n the god in the temple of the new priests arrives, the new priests a table with thick bread

31). [befo]re the god place. The god into the temple of the new priests they carry, and set him on the postament.

32). [The sheep] which they adorn they let go (free). They do not kill (it).

33). [Win]e the old men drink for refreshment. And the hazgara-women entertain the god.

34). [The l]amps they set up.

35). [The next] day is the day of the liver. The liver they make into a šiyami meat stew. Before the god they set it down.

36). [Thick brea]d they break. The rhytons they fill.

---

37). [Total:] 1 sheep, 1 PA, 1 seah of flour, 5 vessels of beer, (and) 1 festival of the lot the new priests give.

Column II

(upper portion of column broken off)

1). [ ] x x [x x x x x x 1 festival of the fall,]

2). when the ḫarši-vessel is poured into; 1 festival [of the entry] of the new (priests); [ ]

3). 1 festival of the spring, when the ḫarši-vessel is opened; 1 festival of aša[ni-;]

4). 1 festival of the lot; 1 festival of wielding the sickle; 1 festival of x x [;]

5). (and) 1 genzu-festival to the Storm-god of Guršamašša [the town continues to give.]

---

6). 1 ḫuwaši--former state. 1 ḫuwaši of silver, on which (is) a mo[untain,]

7). My Sun made. Sun-goddess of the water, of Guršamašša. Into the temple of the Storm-god [they carry (her).]

---

8). 3 seah of spelt for the ḫarši-vessel My Sun instituted.

---

9). When, for the Storm-god of Guršamašša into the ḫarši-vessel they pour,

10). for the Sun-goddess of the water, also, into the ḫarši-vessel (associated) with thick bread (making) they pour.

11). (There are) 3 loaves of bread, (each made of) a handful (of flour), a s[eah of flour], (and) 1 ḫanešša-vessel of beer.

---

12). When it becomes spring, (and) they hear the thunder, on what-

13). ever day the festival of opening the ḫarši-vessel is completed,

14). the ḫarši-vessel of the Sun-goddess of the water on that day they open, (and this is) accompanied by thick bread (making).

15). (There are) 3 loaves of bread, (each made of) a handful (of flour), (and) 1 ḫanešša-vessel of beer. The (contents of the) ḫarši-vessel they grind and crush.

---

16). The next day the goddess from the postament they take, and the goddess to the ḫuwaši

17). they carry. Thick bread of the ḫarši-vessel before the goddess they present. The ḫazgara-women

18). stand behind. The ḫuwaši they wash. They anoint (it). The goddess in front of the ḫuwaši

19). they put down, and the priest 1 bull (and) 1 sheep for the Sun-goddess of the water offers.

20). At the ḫuwaši they slaughter (them). Meat they put down. Thick bread of the ḫaršī-vessel they break.

21). Stewed (?) ippiya they put down. 6 loaves of dannaš-bread, 6 loaves of gaḫari-bread,

22). 6 loaves of sweet bread, 1 vessel of low-grade beer, 1 vessel of beer--for the postament. Thick bread they break.

23). The rhytons they fill. 1 PA, 2 seah of flour, 4 vessels of beer--for display.

24). They eat. They drink. The cups they arrange for display. The ḫazgara-women

25). bring fruit. On the goddess they put a wreath, and on the priest they put a wreath.

26). The goddess they entertain. And into a fight they step. The stone they throw.

27). When it becomes evening, the goddess they pick up. The goddess into the temple the ḫazgara-women

28). carry home. The goddess on the postament they put down.

29). And liver in front of the goddess they put down. 1 loaf of bread, (made of) a handful (of flour), they break. Beer they offer.

---

30). The next day is the day of the liver. Meat into a šiyami meat stew they make.

31). In front of the goddess they put it down. 3 loaves of

bread, (each made of) a handful (of flour), they break. Beer they offer.

32). (There are) 1/2 seah of flour, (and) 1 ḫanešša-vessel of beer.

---

33). Total: 1 bull, 1 sheep, 2 PA, 1/2 seah of flour, 1 vessel of low-grade beer, 5 vessels of beer,

34). 1 ḫuppar-vessel, (and) 2 festivals--1 festival for the fall, 1 festival of the spring--the town continues to give.

---

35). 2 helmets, with flaps, 2 bronze maces, 1 ḫuwaši--fo[rmer state.]

36). 1 statue of a man, standing, of iron, 1 šekan (in size), My Sun made. And the temple

37). they build. Iyari of Gurša[mašša. Into the temple of the Storm-god they carry (him).]

Column III

---

1). When for the Storm-god (it is the time of) the festival for the fall, they wash. [The priest washes himself.]

2). The priest carries the god to the ḫuwaši. The ḫuw[aši they wash.]

3). They anoint (it). The god in front of the ḫuwaši they put down. And the priest 1 sheep

4). for Iyari, (and) 1 sheep for IMIN.IMIN.BI offers. At the ḫuwaši they slaughter (them).

5). Meat they put down. 6 loaves of dannaš-bread, 6 loaves of gaḫari-bread, 6 loaves of sweet bread,

6). 1 ḫuppar-vessel of beer--for the postament. Thick bread they break. The rhytons [they] fill.

7). 5 seah of flour, 4 vessels of beer, 1 ḫuppar-vessel--for display. They eat. They drink.

8). The cups they arrange for display. And the god the ḫazgara-women entertain.

9). They divide the (group of) young men into halves, and they name them.

10). One half they call "men of Ḫatti,"

11). and the other half they call "men of Maša."

12). The "men of Ḫatti" have bronze weapons, but the "men of Maša"

13). have reed weapons. And they fight.

14). And the "men of Ḫatti" win, and a prisoner they take,

15). and to the god they devote him. And the god they pick up,

16). and into the temple they carry him home. On the postament they put (him) down.

17). 1 loaf of bread, (made of) a handful (of flour), they break. Beer they offer. The lamps they put up.

---

18). The next day is the day of the liver. Meat into a šiyami meat stew they make.

19). In front of the god they put it down. 1 loaf of bread, (made of) a handful (of flour), they break. Beer they offer.

---

20). The festival of the spring is patterned according to the festival for the fall.

---

21). Total: 4 sheep, 2 PA, 4 seah of flour, 10 vessels of beer, 1 huppar vessel, (and) 2 festivals.

22). 1 festival for the fall, 1 festival of the spring--the town continues to give.

---

23). 1 statue of a woman, seated, of iron, for Great Spring (deity), My Sun made. Into the temple of the Storm-god they carry (her).

---

24). When, for Great Spring, the festival of spring (season) they celebrate, they wash. The priest [washes himself.]

25). The goddess he washes. The spring (body of water) they clean.

26). The priest takes the goddess from the postament, and her from the [temple]

27). brings out, and carries the goddess to the spring. The goddess [in front of the spring]

28). they set down. And the priest offers 1 sheep for Great Spring.

29). Into the spring (body of water) they slaughter it. Meat they put down. 6 loaves of da[nnaš-bread,]

30). 1 huppar-vessel of beer--for the postament. Thick bread they break. The rh[ytons]

31). they fill. 2 seah of flour, 4 vessels of beer--for display. They eat. [They drink.]

32). The cups they arrange for display. The ḫazgara-women bring fruit.

33). On the goddess they put a wreath. The populace puts on wreaths. An ox (and) a sheep [they] continue to give.

34). Cheese they press. In front of the goddess they put (it) down. [And to] the people [they give it.]

35). The goddess they entertain. The goddess into the temple the [ḫazgara-]women

36). carry home. On the postament they set (her) down.

37). 2 loaves of bread, (each made of) a handful (of flour), they break. Beer they offer.

---

38). Total: 1 sheep, 2 seah of flour, 5 vessels of beer, (and) 1 festival of the spring, the tow[n continues to give.]

---

39). [1 ḫuwaš]i--former state. 1 mace, with a sun-disk [adorned,]

40). [on which (is) a sta]tue of a man, of iron, standing, (and) small, is made. x [ ]

41). [x x Mt. Šuwa]ra(?). [Into the temple of the Storm-god they carry (him).]

(lower portion of column broken off)

Column IV

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1). [Total: x sheep, x] seah of flour, 1 vessel of beer, (and) 1 festival for the fall, when the ḫarši-vessel is poured into.

2). [The priest x tapi]šana-vessels from his (own) house continues to give.

---

3). [When] the twelfth month of the year arrives, then for the Storm-god the festival of washing they celebrate. They wash.

4). [The god] they [was]h. The priest takes 9 loaves of thick bread, 9 loaves of thick bread (with) cheese, bread mixed with fat, grits,

5). [(and) 1 ḫane]šša-vessel of beer, and to the ḫarpušta carries them. And he pours them down (into the ḫarpušta.)

6). [At that tim]e he says, "The next day the Storm-god will wash himself. And (now, my lord) be (thou thus) implored."

7). [A bull (and) a shee]p will arrive. And the bull and sheep no one will let out." The next day the god they pick up,

8). [and him] to the ḫarpušta they carry. The ḫuwaši they wash. They anoint (it). The god in front of the ḫuwaši

9). they [put down.] And the priest 3 sheep to the Storm-god offers. At the ḫuwaši they slaughter (them). Meat they put down. 6 loaves of dannaš-bread,

10). [6] loaves of gaḫari-bread, (and) 1 ḫuppar-vessel of beer at the postament; 3 loaves of dannaš-bread, 3 loaves of sweet bread, (and) 1 ḫanešša-vessel into the ḫarpušta

11). th[ey offer.] Thick bread they break. The rhytons they fill. 1 PA, 3 seah of flour, 1 vessel of beer, 1 ḫuppar-vessel,

12). [(and) 1 ḫa]nešša-vessel--for display. They eat. They drink. The cups they arrange for display. According to the first cups

13). [the cups are a]rranged. And the ḫazgara-women entertain the god. The god they pick up. Him back to the temple

14). they [carry home.] The liver into the ḫarpušta they pour. The god on the postament

15). [they set down.] 1 loaf of bread, (made of) a handful (of flour), they break. Beer they offer. The lamps they put up.

---

16). [Total: 1 ox, x sheep, x] handful(s) of flour, 2 vessels of beer, 1 ḫuppar-vessel, 1 ḫanešša-vessel, (and) 1 festival of washing

17). [the towns continue to giv]e. (These towns are) Mutarašši, Šalluṇataššši, Šarwalašši,

18). [x - x -ašši,] (and) Teḫinašši.

---

19). [When for the Storm-god the festival of] opening [the ḫarši-vessel] they celebrate, they wash. The god they wash.

20). [The god in front of the ḫuwaši they put down.- The prie]st offers 1 sheep for the Storm-god. At the ḫarši-vessel they slaughter (it). Meat they put down.

21). [x(quantity) bread(s) (sort), x(quantity) vessel(s) (sort)--

for the postament. Thick] bread they break. The rhytons they fill.

22). [x(quantity) x(measure) of flour, x(quantity) vessel(s) (sort)--for dis]play. They eat. They drink. The cups they arrange for display.

23). [According to the first cups the cups are arranged.]

---

24). [The next day the god from the postament the]y [take.] Thick bread of the ḫarši-vessel the ḫazgara-women bring up.

25). [And the god to the ḫuwaši the ḫazg]ara-women carry. Thick bread of the ḫarši-vessel in front of the god

26). [they present. Behind (him) they stand. The ḫuwaši] they wash. They anoint (it). The god in front of the ḫuwaši

27). [they put down. And the priest] offers [x sheep for the Storm-god, 1 sheep for] IMIN.IMIN.BI, (and) 1 sheep for the ḫarpušta.

28). [At the ḫuwaši they slaughter (them). Meat they put down. Thick bread] they break. Stewed(?) ippiya they put down.

29). [6 loaves of dannaš-bread, 6 loaves of gaḫari-bread, x(quantity) vessel(s) (sort)] of beer--for the postament. Thick bread they break.

30). [The rhytons they fill. x(quantity) x(measure) of flour, x ḫ]uppar-vessel(s)--for display. They eat. They drink.

31). [The cups they arrange for display. And to (?) the Storm-
god and IMIN.IMIN.BI] they [drin]k. Afterwards, to (?)
the ḫarpušta

32). [they drink. x x x x x x x
Wine the old men] for refreshment drink.

33). [The ḫazgara-women put a wreath on the god. The populace
puts on wr]eaths. An ox (and) a sheep they continue
to give.

34). [Cheese they press. In front of the god they put (it) down.
Then to the populace] they give (it). Into a fight
they step.

35). [When it becomes evening, the god they pick up. The god
into the temple] the ḫazgara-women

36). [carry home. The god on the postament they put down.
Thic]k bread they put down.

37). [x x x x x x loaf/ves of bread, ((each)
made of) a handful (of flour), they break. Beer they
offer.] The lamps they put up.

---

38). [The next day is the day of the liver. Meat into a šiyami
meat stew ṭhey mak]e. (There are) 3 loaves of bread,
(each made of) a handful (of flour).

---

39). [Total: x sheep, x(quantity) x(measure) of flour,
x(quantity) vessel(s) (sort) of beer,] (and) 1 festival
of the spring,

40). [when the ḫarši-vessel is opened, the towns continue to give.
(These towns are) Mutarašši, Šallunat]ašši. . . .
(lower portion of column broken off)

Notes on KUB XVII 35

The statements on pp. 8 f, above, that briefly outline the features of the seasonal festivals described in the Hittite cult-inventories, have been used as a guide in restoring some portions of this text. More specific statements concerning the restoration of particular lines, together with some detached observations on the text, are given in what follows.

1 2. Cf. cols. ii 18 f; iii 2 f. I have restored Z.G.R. rather than $^{NA}4$ZI.KIN because Z.G.R. is found in i 7 where $^{NA}4$ZI.KIN is normally found, when the deity is carried to the ḫuwaši at the beginning of the ceremony.

i 4. Cf. col. ii 23.

i 5 f. Cf. col. iv 24 f; KBo II 13 obv. 11; XXV 23 i 49 f.

i 7. Cf. col. i 20.

i 8. Cf. col. ii 20 f.

i 9. Cf. col. i 21.

i 10. Cf. col. i 22.

i 11. Cf. col. i 23.

i 12. For the ḫ-women putting a wreath on the deity, see col. iii 33-35.

i 20. GIBIL is the only pertinent sign that fits the traces at the beginning of the line. I have translated the expression ^{LÚ}SANGA.GIBIL as pl. everywhere it occurs in this column because (1) it must be pl. in line 23, since the verb (line 24) is pl. and (2) because it is hardly likely that just one of the new priests would give the things listed in i 37, in spite of the singular pāi. See note to iv 19.

i 32. kuiš is a mistake for kuin.

i 33. waršuli. On the value of -li$_x$-, see p. 48, n. 3.

i 37. Y must be a numeral. Cf. cols. ii 5, 34; iii 22, 38.

ii 2. EZEN GIBIL tiyauwaš. tiyauwaš restored in keeping with the traces and after KBo II 1 iv 10. See below, pp. 181 f.

ii 3. EZEN ašanaiyaš. ašanaiyaš restored after KBo II 1 i 15.

ii 10. The interpretation of this line is difficult. Since TA = IŠTU (cf. line 14, where IŠTU is found), and since N.K.R. is associated prominently with the ḫarši-vessel (cf. Gurney, AAA, 27, pp. 120-124, and see under DUG ḫarši-, pp. 185 f), it is likely that the clause means that the functionaries pour grain into the ḫarši-vessel, which grain will be used later (line 14) to make N.K.R. On Akk. IŠTU = "with," see von Soden, GAG, pp. 165 f.

ii 11. . . . BÁ[N ZÍD.DA] . . . , and not . . . 1/2 [BÁN ZÍD.DA]. . . . The appearance of the sign is better for BÁN than for 1/2. Furthermore, the arithmetic of line 33 would be wrong if the sign were read 1/2, since, in Bogazköy, 3 BÁN = 1 PA. (This equation is obtained from col. iii 1-21. Here 2 PA and 4 BÁN (line 21) are the same as 5 BÁN (line 7), multiplied by 2 (since there are two identical festivals (line 20)); in other words, 2 PA and 4 BÁN = 10 BÁN. Therefore, 2 PA = 6 BÁN; 1 PA = 3 BÁN.)

ii 35. gurzip pattar. See pp. 192, 194.

ii 35-iii 22. See above, p. 32, n. 2.

iii 29. ŠÀ TÚL. The sacrifice is performed above the spring, so that the blood flows down "into" it.

iii 34. Cf. XXV 23 ii 6 f. On GA.KIN.AG/DÙ, "cheese," see Deimel, ŠL, # 319: 95, 96.

iv 5. Cf. iv 10, 14.

iv 7. [GUD UD]U restored because they are found later in this line, and were probably first mentioned at the beginning of the line.

iv 10. "into the ḫarpušta." Cf. note to iii 29.

iv 19. . . . DÙ-anzi ŠE+NÁG-zi. . . . This is a good example of the confusion of number, with respect to the verb, that occurs occasionally in the cult-inventories. Both forms must have the same subject, and it must be pl. Further examples of lack of agreement between subject and verb are to be found in cols. i 24 ff (see above, note to i 20), and ii 24 f. See also the notes to XXV 23 i 16, 25; iv 52.

iv 20. The deity must be put in place before offerings can be made (cf., for example, cols. ii 16 f; iii 3, 27 f). Thus the proffered restoration.

iv 23. Cf. col. i 23.

iv 24-37. For the most part, the ends of lines here indicate a close parallelism to col. ii 16-29. Specific notes are, therefore, limited to the following:

iv 27. Cf. col. ii 19 and col. iv 9.

iv 31 f. NAG-anzi + acc. of a deity. A problematic phrase. "To drink to the deity" may be the best translation (cf. Puhvel, MIO, 5, pp. 31-33). Since the ḫarpušta is treated in the same manner as are the deities mentioned in iv 27, I see no reason for not restoring NAG-anzi at the beginning of line 32.

iv 32. Cf. col. i 33.

iv 33. Cf. col. iii 32 f.

iv 34. Cf. col. iii 34.

iv 37. Cf. col. iii 17.

KUB XXV 23

Column I

(upper portion of column broken off)

---

1). [GIM-an-m]a z[é-e-ni DÙ-ri

]

2). ^{LÚ}SANGA GI[BIL(?)

]

3). šu-up-pa ḫu-[e-šu-u-wa-az zé-an-ta-az ti-ya-an-zi

]

4). II BÁN ZÍD.DA I ^{DU}[^{G}ḫa-ni-eš-ša-aš KAŠ DUG ḫar-ši šu-uḫ-ḫa-u-wa-aš]

5). ^{LÚ}SANGA IŠ-TU É[-ŠU pa-a-i NINDA.KUR$_4$.R]A pár-ši-ya-an-[zi]

6). BI-IB-RU$^{HI.A}$-kán šu-u-wa-an-zi a-da-an-z[i a-ku-wa-an-zi]

7). GAL$^{HI.A}$-kán aš-ša-nu-wa-an-zi

---

8). GIM-an-ma ḫa-mi-iš-ḫi DÙ-ri te-it-ḫa-i ^{DUG}ḫar-ši-[ya-al-li gi-e-nu-an-zi na-at]

9). LÚ.MEŠ ^{URU}Ú-ri-iš-ta ma-al-la-an-zi ḫar-ra-an-z[i]

---

10). lu-kat-ti-ma $^{LÚ.MEŠ}$SANGA $^{LÚ.MEŠ}$GUDÚ BE-LU$^{HI.A}$ EL-LU-TI$^{HI.A}$

[x x x x x]

11). an-da a-ra-an-zi nu $^{ḪUR.SAG}$Ḫal-wa-an-na-an ḪUR.SAG-i ⌜UGU pí⌝-tin-zi

12). nu ma-a-an IŠ-TU ^{LÚ}KÚR kat-ta ki-it-ta-ri na-[an] ḪUR.SAG-i pí-tin-zi na-an [$^{NA}4$ZI.KIN pí-ra-an ta-ni-nu-wa-an-zi]

13). ^{NA_4}ZI.KIN-ya ^{GIŠ}ḫa-a-ra-u-i kat-ta-an ar-ta-ri III! NINDA
UP-NI pár-ši-ya-an-zi

14). KAŠ-ya ši-ip-pa-an-zi ma-a-an IŠ-TU ^{LÚ}KÚR Ú-UL kat-ta
ki-it-ta

15). na-an ^{NA_4}ZI.KIN ^{GIŠ}ḫa-ra-u-i kat-ta-an ÍD-an-kán ta-pu-ša

16). ta-ni-nu-wa-an-zi nu-kán [ ]x I GUD VIII UDU BAL-an-ti
EN.KUR-TI pa-a-i

17). šu-up-pa ḫu-e-ša-u-wa-az [z]é-e-an-ta-az ti-ya-an-zi

18). NINDA.KUR$_4$.RA <DUG> ḫar-ši-ya-aš I DUG.KAŠ ZAG.GAR.RA-ni
XXX NINDA IV DUG.KAŠ aš-ša-nu-um-ma-aš

19). ḪUR.SAG-i-ya ku-e-eš URU$^{AŠ.AŠ.ḪI.A}$ a-ra-aḫ-za-an-da nu-za
NINDA KAŠ da-pí-za

20). ú-da-i NINDA.KUR$_4$.RA pár-ši-ya-an-zi BI-IB-RI$^{ḪI.A}$-kán šu-u-
wa-an-zi

21). a-da-an-zi a-ku-wa-an-zi GAL$^{ḪI.A}$-kán šu-u-wa-an-zi PA-NI
DINGIR-ŁIM

22). GEŠPÚ ḫu-ul-ḫu-li-ya ti-eš-kán-zi du-uš-ki-iš-kán-zi

23). GIM-an ^{D}UTU <AN>-E la-aḫ-ḫur-nu-uz-zi-uš ap-pa-an-zi nu
DINGIR-LUM

24). URU-ri ar-ḫa pí-e-da-an-zi na-an-kán ŠÀ É.DINGIR-LIM ta-ni-
nu-wa-an-zi

25). šu-up-pa pí-ra-an ti-ya-an-zi NINDA.KUR$_4$.RA pár-ši-ya-an-zi
KAŠ-ya ši-ip-pa-an-ti

---

26). lu-kat-ti-ma ^{LÚ}SANGA I-NA É-ŠU A-NA $^{ḪUR.SAG}$ḫal-wa-an-na
EZEN TE-ŠI

27). IŠ-TU É-ŠU i-ya-an-zi I UDU-kán BAL-an-zi šu-up-pa ḫu-u-e-
ša-u-wa-az

28). zé-an-ta-az ti-ya-an-zi XXX NINDA III DUG.KAŠ ŠA É ^{LÚ}SANGA

29). X NINDA I ^{DUG}ḫu-up-pár KAŠ ZAG.GAR.RA-ni XX NINDA II DUG.KAŠ ^{DUG}ḫu-up-pár KAŠ aš-ša-nu-um-ma-aš

30). NINDA.KUR$_4$.RA pár-ši-ya-an-zi BI-IB-RI$^{HI.A}$-kán šu-u-wa-an-zi

31). a-da-an-zi a-ku-wa-an-zi GAL$^{HI.A}$-kán aš-ša-nu-wa-an-zi

---

32). lu-kat-ti-ma DINGIR-LUM ša-ra-a da-an-zi na-an ^{URU}Ḫa-ak-miš-ši

33). ar-ḫa pí-e-da[-a]n-zi na-aš a-pí-ya

---

34). ^{D}U Ú.SAL-LI ^{URU}Ú-ri-iš-ta ^{NA4}ZI.KIN ḫa-aš-ḫa-aš-ša-an SIG$_5$ ti-e-ir

35). I PA ZÍZ ^{DUG}ḫar-ši-ya-al-li-ya-aš LÚ.MEŠ ^{URU}Ú-ri-iš-ta

36). I-NA ^{URU}Ḫa-ak-miš-ši ŠÀ É ^{D}U Ú.SAL-LI-kán iš-ḫu-u-wa-an-zi

37). 1/2 BÁN ZÍD.DA I ^{DUG}ḫa-ni-iš-ša-aš KAŠ DUG ḫar-ši šu-uḫ-ḫa-ú-wa-aš

---

38). GIM-an-ma ḫa-mi-iš-ḫi te-it-ḫa-i nu-kán ^{DUG}ḫar-ši-ya-al-li

39). gi-nu-wa-an-zi na-at LÚ.MEŠ ^{URU}Ú-ri-iš-ta ḫar-ra-an-zi ma-al-la-an-zi

---

40). lu-kat-ti-ma ALAM ŠA ^{D}U Ú.SAL ^{U}[^{RU}]Ḫa-ak-miš kar-ap-pa-an-zi na-at pí-tin-zi

41). (erasure) PA-NI ^{NA4}ZI.KIN ta-ni-nu-w[a-an-]zi I$_3$ GUD VII UDU KUR-iz-za pa-a-i

42). I UDU-ma LÚ.MEŠ ^{URU}Ú-ri-iš-tá p[í-ya-]an-zi GUD-kán UDU$^{HI.A}$

43). ši-ip-pa-an-ta-an-zi šu-up-pa ḫu-e-[ša-u-wa-]az zé-e-an-[ta-az]

44). ti-ya-an-zi NINDA.KUR$_4$.RA <DUG> ḫar-ši-ya-aš I ^{DUG}[ḫu-up-pár KA]Š ZAG.GAR.RA-[ni]

45). XXX NINDA III DUG.KAŠ aš-ša-nu-um-ma-an-zi [NINDA.KUR$_4$.RA pár-ši-ya-an-zi]

46). BI-IB-RI$^{HI.A}$-kán šu-u-wa-an-zi [a-da-an-zi a-ku-wa-an-zi]

47). GAL$^{HI.A}$-kán aš-ša-nu-wa-an-zi du[-uš-ga-ra-az]

48). GIM-an-ma ^{D}UTU AN-E la-aḫ-ḫur-nu-u[z-zi-uš ap-pa-an-zi]

49). (erasure) NINDA.KUR$_4$.RA NINDA ḫar-ši-ya-aš kar-pa-an-zi [DINGIR-LUM-ya kar-pa-an-zi]

50). ŠÀ É ^{D}U Ú.SAL-kán pí-tin-zi na-[at-kán ta-ni-nu-wa-an-zi]

Column II

(upper portion of column broken off)

1). (erasure) [ ]

2). XXX NINDA UP-NI IV DUG.KAŠ a[š-ša-nu-um-ma-an-zi NINDA.KUR$_4$.RA pár-ši-ya-an-zi]

3). BI-IB-RI$^{HI.A}$-kán šu[-u-wa-an-zi a-da-an-zi a-ku-wa-an-zi]

4). GAL$^{HI.A}$-kán aš-ša-nu-w[a-an-zi GURUN ú-da-an-zi ZAG.GAR.RA-ni]

5). ti-ya-an-zi UDU[-ma-kán IŠ-TU GURUN ú-nu-wa-an-zi]

6). GA.KIN.AG ta-ma-aš-ša[-an-zi PA-NI DINGIR-LIM ti-ya-an-zi]

7). UN.MEŠ-ni-ya pí-[ya-an-zi PA-NI DINGIR-LIM GEŠPÚ na-at]

8). za-aḫ-ḫi-ya-an-zi d[u-uš-ki-iš-kán-zi x x x x x]

9). GIM-an-ma ^{D}UTU AN-⌜E⌝ [la-aḫ-ḫur-nu-uz-zi-uš ap-pa-an-zi ša-ša-nu-uš ti-ya-an-zi]

---

10). ^{D}Ḫa-ti-pu-na-an [ ]

11). ŠÀ É $^{\text{Ḫ}}$UR.SAG x[ ]

12). $^{\text{NA}}{}_4$ZI.KIN-ši [ḫu-u-kán-zi]

---

13). III BÁN ZÍZ $^{\text{DUG}}$ḫar-š[i-ya-al-li]

14). (obliterated) [ ]

---

15). GIM-an-ma ḫa-[mi-iš-ḫi te-it-ḫa-i nu-kán $^{\text{DUG}}$ḫar-ši-ya-al-li]

16). gi-nu-wa-an-z[i LÚ.MEŠ $^{\text{URU}}$Ú-ri-iš-ta ma-al-la-an-zi ḫar-ra-an-zi]

---

17). lu-kat-ti-ma [ ]

18). $^{\text{URU}}$Ú-ri-iš-[ta]

19). nu ku-it-ma-a[n]

20). nu ZAG.GAR.RA x [ ]

21). nu-kán I UDU [BAL-an-zi šu-up-pa ḫu-e-šu-u-wa-az zé-e-an ta-az]

22). ti-ya-an-zi [NINDA.KUR$_4$.RA DUG ḫar-ši-ya-aš I $^{\text{DUG}}$ḫu-up-pár KAŠ ZAG.GAR.RA-ni]

23). XXX NINDA UP-NI III DUG[.KAŠ aš-ša-nu-um-ma-aš NINDA.KUR$_4$.RA pár-ši-ya-an-zi]

24). BI-IB-RI$^{\text{HI.A}}$-[kán šu-u-wa-an-zi a-da-an-zi a-ku-wa-an-zi]

25). GAL$^{\text{HI.A}}$-kán aš-ša-[nu-wa-an-zi DINGIR-LUM-ma-aš-kán]

26). $^{\text{SAL.MEŠ}}$ḫa-az-za-[qa-ra-za du-uš-ki-iš-kán-zi GIM-an-ma $^{\text{D}}$UTU AN-E]

27). la-aḫ-ḫur-nu-u[z-zi-uš ap-pa-an-zi x x x x
DINGIR-LUM]

28). še-eš-zi x [
]

29). nu-kán DINGIR[
]

(Remainder of column II broken off.
All of column III lost.)

Column IV

---

1). du-uš-ki-iš-kán-zi [
]

---

2). lu-kat-ti-ma DINGIR.MEŠ ^{URU}Ḫa-ak-[miš
]

3). na-aš-kán ŠÀ É.DINGIR-LIM ta[-ni-nu-wa-an-zi]

---

4). ^{D}Te-li-<pí>-nu-un ALAM [x x x x kar-pa-an-zi]

5). ŠÀ É ^{D}ZA.BA$_4$.BA$_4$ pí-tin-[zi]

---

6). II BÁN ZÍZ ^{DUG}ḫar-ši-ya-al-li-[aš x x x x x x
BÁN ZÍD.DA]

7). I ^{DUG}ḫa-ni-iš-ša-aš KAŠ DU[G ḫar-ši šu-uḫ-ḫa-u-wa-aš]

---

8). GIM-an-ma ḫa-mi-iš-ḫi te-[it-ḫa-i ^{DUG}ḫar-ši-ya-al-li gi-nu-
wa-an-zi ḫa-at]

9). ma-al-la-an-zi [ḫar-ra-an-zi
]

10). III DUG.KAŠ LÚ.M[EŠ

]

---

11). ^{D}Ḫu-wa-at-ta-[aš-ši

]

12). KI.LAM [

]

13). ŠÀ É.DINGIR-L[IM pí-tin-zi

]

14). na-at-kán [

]

---

15). EZEN.MEŠ zé-[e-ni

]

16). an-da ḫa-an-[da- x x x x x x x x x x]

---

17). GIM-an-ma [ḫa-mi-iš-ḫi te-it-ḫa-i ^{DUG}ḫar-ši-ya-al-li gi-nu-wa-an-zi na-at]

18). ma-a[l-la-an-zi ḫar-ra-an-zi

]

19). nu [

]

20). x [

]

21). 1/2 [

]

22). x [

]

break of approximately 10 lines

33). PA-NI DINGIR-LIM NINDA.Ì.E.DÉ.A me-m[a-al

]

34). [

]

35). [

]

36). [ ]x x[

]

37). [ŠÀ] É.DING[.IR-LIM pí-tin-zi

]

---

38). [GI]M-an TE-Š[I DÙ-ri te-it-ḫa-i ^{DUG}ḫar-ši-ya-al-li gi-nu-wa-an-zi]

39). na-at ma-a[l-la-an-zi ḫar-ra-an-zi x x x x šu-up-pa]

40). ḫu-e-šu zé-[ya-an ti-ya-an-zi x NINDA x x DUG (x x) KAŠ]

41). ^{GIŠ}ZAG.GAR.RA-ni XXX NINDA U[P-NI III DUG.KAŠ aš-ša-nu-um-ma-aš NINDA.KUR$_4$.RA pár-ši-ya-an-zi]

42). BI-IB-RI$^{HI.A}$-kán šu-u[n-na-an-zi a-da-an-zi a-ku-wa-an-zi GAL$^{HI.A}$-kán aš-ša-nu-wa-an-zi]

43). nu I ^{DUG}PUR-SÍ-TUM ḫar-ši-ḫar-ši [

]

44). na-at du-wa-an du-wa-an-na ar(?) [-

]

45). ^{D}U ḫar-ši-ḫar-ši-ya-aš EN-YA ^{DUG}ḫar-ši-ḫar-ši [x x x x]

46). li-e i-ya-ši EZEN-NU-ma ^{URU}Ḫa-ak-mi[š-ši i-ya-an-zi]

---

47). ^{D}U ḫé-e-u-wa-aš ^{NA_4}ZI.KIN a-ra-aḫ-za ar-ta [x x x
x]

48). ^{D}UTU-ŠI ME-iš DINGIR-LUM ku-iš ḫar-zi na-at-kán a-pa-a-
[aš pí-e-da-i]

49). ŠÀ É ^{D}U ^{GIŠ}PA-at-kán ti-ya-an-zi 1/2 BÁN ZÍD.DA [^{DUG}ḫa-ni-
iš-ša-aš KAŠ]

50). DUG ḫar-ši šu-uḫ-ḫa-u-wa-aš

---

51). GIM-an TE-ŠI DÙ-ri te-it-ḫa-i DUG ḫar-ši-kán ki-e-nu-wa-
an-zi

52). na-at ma-al-la-i ḫar-ra-i I UDU-kán A-NA ^{D}U ḫé-e-ya-u-wa-aš
[BAL-an-zi]

53). šu-up-pa ḫu-u-e-šu zé-ya-an ti-ya-an-zi NINDA.KUR$_4$.RA DUG
ḫar-ši-[ya-aš DUG.KAŠ]

54). ^{GIŠ}ZAG.GAR.RA-ni XXX NINDA UP-NI III DUG.KAŠ aš-ša-nu-um-ma
aš NINDA.KUR$_4$.RA pár-[ši-ya-an-zi]

55). BI-IB-RI$^{HI.A}$-kán šu-un-na-an-zi KÚ-zi NAG-zi GAL$^{HI.A}$-kán
aš-[ša-nu-wa-an-zi]

56). nu I ^{DUG}ḫu-up-pár KAŠ ta-ga-an da-pí-an la-ḫu-u-wa-an-zi

57). me-mi-ya-an-kán an-da me-ma-an-zi ^{D}U EN-YA ḫé-e-ú-u[n]

58). me-ik-ki i-ya nu-wa da-an-ku-in da-ga-an-zi-pa-an

59). ḫa-aš-ši-iq-qa-nu-ut nu-wa ^{D}U-aš NINDA.KUR$_4$.RA ma-a-ú

---

60). I TUP-PU DINGIR.MEŠ ^{URU}Ú-ri-eš-ta DINGIR.MEŠ
[^{URU} x x x x x]

61). DINGIR.MEŠ ^{URU}Ḫa-ak-miš-ša-ya ^{D}Te-li-pu-na-aš ^{D}[Ḫu-wa-at-ta
aš-ši-iš]

62). ^{D}U ḫar-ši-ḫar-ši-ya-aš ^{D}U ḫé-e-u-wa-aš [^{1}x x x x]

63). [P]A-NI ^{D}UTU-ŠI ^{1}Tu-ud-ḫa-li-ya

64). KIN(?)-it

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---

1). ^{D}U ḫé-e-u-wa-aš I-NA ^{URU}TÍL ^{LÚ}Ú.ḪÚB-aš-kán piš-šu-u-i še-ir ar-ta-ri TE-ŠI DÙ-ri

2). nu-kán LÚ ^{D}U ^{URU}Ḫa-ak-miš-ša-az kat-ta pa-iz-zi III NINDA UP-NI I ^{DUG}ḫa-<ni>-iš-ša-aš KAŠ

3). IŠ-TU É-ŠU pí-e-da-i I UDU.MI LÚ.MEŠ ^{URU}TÍL ^{LÚ}Ú.ḪÚB pí-ya-an-zi

4). na-an-kán LÚ ^{D}U BAL-an-ti $^{NA}4$ZI.KIN-ši ḫu-u-kán-zi šu-up-pa

5). ḫu-e-ša-u-wa-az zé-e-an-ta-az ti-ya-an-zi

Right Half

---

1). NINDA KAŠ (erasure) LÚ.MEŠ ^{URU}TÍL ^{LÚ}Ú.ḪÚB a-ra-aḫ-za-an-da ku-e-eš

2). nu a-pu-uš-ša SUM-an-zi NINDA.KUR$_4$.RA pár-ši-ya-an-zi BI-IB-RI$^{ḪI.A}$-kán šu-u-w[a-an-zi]

3). a-da-an-zi a-ku-wa-an-zi GAL$^{ḪI.A}$-kán aš-ša-nu-wa-an-zi

4). du-uš-qa-ra-az

5). ^{1}Li-la-az ^{D}Kar-ta-it

KUB XXV 23

Column I

(upper portion of column broken off)

---

1). [When it becomes] fa[ll,

]

2). The new(?) priest [

]

3). Meat, r[aw and cooked, they put down.

]

4). 2 seah of flour, 1 [ḫanešša-vessel of beer, for (the ceremony of) pouring into the ḫaršu-vessel]

5). the priest from [his] house [gives. Thick brea]d they break.

6). The rhytons they fill. They eat. [They drink.]

7). The cups they arrange for display.

---

8). When it becomes spring, (and) it thunders, [they break open the ḫaršu[yalli-vessel, and it(s contents)]

9). the men of Urišta grind (and) crush.

---

10). The next day, the priests, the anointed men, the free lord[s, (and) x x x x x]

11). come in. And they carry Mt. Ḫalwanna up to the mountain.

12). Now, if by the enemy it (the region) is under control, they carry it (the icon) to the mountain, and it [in front of the ḫuwaši they set down.]

13). And the ḫuwaši stands under the ḫarau-tree. 3 loaves of bread, (each made of) a ḫandful (of flour), they break;

14). and they offer beer. If by the enemy it (the region) is not under control,

15). then it (the icon) (at) the ḫuwaši under the ḫarau-tree by the side of the river

16). they set down. And [ ]x, 1 ox, 8 sheep they offer. The governor gives (these things).

17). Meat, raw and cooked, they put down.

18). Thick bread of the ḫarši-vessel, 1 vessel of beer--for the postament. 30 loaves of bread, 4 vessels of beer--for display.

19). What towns lie about the mountain--now bread (and) beer from all

20). he brings. Thick bread they break. The rhytons they fill.

21). They eat. They drink. The cups they fill. In the presence of the god

22). (there is) wrestling. They step into a fight. They entertain.

23). When the sun sets, the god

24). to the city they carry home. And in the temple they set him up.

25). Meat in front of (him) they put down. Thick bread they break, and beer they offer.

---

26). The next day the priests, in their house, a festival of the spring for Mt. Ḫalwanna

27). from their own means prepare. 1 sheep they offer. Meat,
raw
28). and cooked, they put down. 30 loaves of bread, 3 vessels of
beer of the priests' house,
29). 10 loaves of bread, (and) 1 ḫuppar-vessel of beer--for the
postament. 20 loaves of bread, 2 vessels of beer,
(and) a ḫuppar-vessel of beer--for display.
30). Thick bread they break. The rhytons they fill.
31). They eat. They drink. The cups they arrange for display.

---

32). The next day they take up the god, and to Ḫakmiš
33). they carry him home. And he is (left) there.

---

34). Urišta's Storm-god of the meadow: a ḫuwaši, well-
finished (?), they set up.
35). 1 PA of spelt the men of Urišta pour into the ḫaršiyalli-
vessels (that are)
36). in Ḫakmiš in the temple of the Storm-god of the meadow.
37). (There are) 1/2 šeah of flour, (and) 1 ḫanešša-vessel of
beer for (the ceremony of) pouring into the ḫaršī-
vessel.

---

38). When in spring it thunders, then the ḫaršiyalli-vessel
39). they break open, and the men of Urišta crush (and) grind
it(s contents).

---

40). The next day the statue of the Storm-god of the meadow (at)
Ḫakmiš they pick up and carry.
41). (erasure) In front of the ḫuwaši they arrange (it). 1 ox,
(and) 7 sheep the country gives.

42). But 1 sheep the men of Urišta give. An ox (and) sheep (pl.)

43). they offer. Meat, raw and cooked,

44). they put down. Thick bread of the ḫarši-vessel, 1 [ḫuppar-
vessel of be]er--for the postament.

45). 30 loaves of bread, 3 vessels of beer--for display. [Thick
bread they break.]

46). The rhytons they fill. [They eat. They drink.]

47). The cups they arrange for display. (There is) en[tertain-
ment.]

48). When the sun [sets,]

49). (erasure) thick bread of the ḫarši-vessel(!) they pick up,
[and the god they pick up.]

50). Into the temple of the Storm-god of the meadow they carry
(them), and [they set them down.]

Column II

(upper portion of column broken off)

1). (erasure) [ ]

2). 30 loaves of bread, (each made of) a handful (of flour),
(and) 4 vessels of beer--for d[isplay. Thick bread
they break.]

3). The rhytons they f[ill. They eat. They drink.]

4). The cups they arra[nge for display. Fruit they bring. On
the postament]

5). they put (it) down. A sheep [with the fruit they adorn.]

6). Cheese [they] press. [In front of the god they put it
down.]

7). And to the people [they] g[ive (it). In the presence of the god (there is) wrestling. And they]

8). fight. [They] en[tertain. x x x x x]

9). When the sun [sets, they put up the lamps.]

---

10). Ḫatipuna [ ]

11). in the temple of Mt. x[ ]

12). At the ḫuwaši [they slaughter (it/them).]

---

13). 3 seah of spelt for the ḫarš[iyalli-vessel]

14). (obliterated) [ ]

---

15). When in sp[ring it thunders, then the ḫaršiyalli-vessel]

16). they break open, [and the men of Urišta grind (and) crush (its contents).]

---

17). The next day, [ ]

18). Uriš[ta]

19). And as long as [ ]

20). And the postament x[ ]

21). And 1 sheep [they sacrifice. Meat, raw and cooked,]

22). they put down. [Thick bread of the ḫarši-vessel, (and) 1 ḫuppar-vessel of beer--for the postament.]

23). 30 loaves of bread, (each made of) a handful (of flour), (and) 3 vesse[ls of beer--for display. Thick bread they break.]

24). The rhytons [they fill. They eat. They drink.]

25). The cups [they] arra[nge for display. And the god]

26). the ḫaz[gara-women entertain. But, when the sun]

27). set[s, x x x x x x x x The god]

28). spends the night. [ ]

29). And x [ ]

(Remainder of column II broken off.
All of column III lost.)

Column IV

---

1). entertain. [
]

---

2). The next day the gods of Ḫak[miš they carry home.]

3). And, in the temple [they] se[t] them [down.]

---

4). Telipinu's statue [x x x x they pick up.]

5). Into the temple of Zababa they carry (it). [
]

---

6). 2 seah of spelt of the ḫaršiyalli-vessel, [x x x x x x seah of flour,]

7). 1 ḫanešša-vessel of beer, [for (the ceremony of) pouring into the ḫarši-vessel.]

---

8). When in the spring it thu[nders, they break open the
ḫaršiyalli-vessel, and]
9). grind (and) [crush it(s contents).
]
10). 3 vessels of beer the men [
]

---

11). Ḫuwatta[šši
]
12). the gate [
]
13). into the temp[le they carry.
]
14). And it(?) [
]

---

15). The festivals for the f[all
]
16). par[ticipate.
]

---

17). When [in the spring it thunders, they break open the
ḫaršiyalli-vessel, and]
18). gr[ind (and) crush it(s contents).
]
19). And [
]
20). x[
]

21). x[

]

22). x[

]

break of approximately 10 lines

33). in front of the god bread mixed with fat, gr[its

]

34). [

]

35). [

]

36). [ ]x x[

]

37). [into] the tem[ple they carry.

]

---

38). [Whe]n it [becomes] spri[ng, and it thunders, they break open the <u>haršiyalli</u>-vessel,]

39). and it(s contents) [they] gr[ind (and) crush. x x x x Meat,]

40). raw and co[oked, they put down. x bread (sort), x vessel(s) (sort) of beer--]

41). for the postament. 30 loaves of bread, (each made of) a hand[ful (of flour), 3 vessels of beer--for display. Thick bread they break.]

42). The rhytons [they] fi[ll. They eat. They drink. The cups they arrange for display.]

43). And 1 ḫaršiḫarši-offering(?) dish [
]

44). And it hither and thither x [
". . .]

45). Storm-god of the thunder-storm, my lord, the ḫaršiḫarši-vessel [x x x x]

46). do not make!" The festival [in] Ḫakmiš [they celebrate(?).]

---

47). Storm-god of rain: a ḫuwaši stands outside. [x x x x]

48). My Sun instituted. Who holds the god, it (the icon) that [one carries.]

49). In the temple of the Storm-god of Ḫatti they put it down. (There are) 1/2 seah of flour, [(and) a ḫanešša-vessel of beer]

50). for (the ceremony of) pouring into the ḫaršši-vessel.

---

51). When it becomes spring, and it thunders, they break open the ḫaršši-vessel,

52). and grind (and) crush it(s contents). 1 sheep for the Storm-god of rain [they offer.]

53). Meat, raw and cooked, they put down. Thick bread of the ḫaršši-vessel, a vessel of beer--

54). for the postament. 30 loaves of bread, (each made of) a handful (of flour), 3 vessels of beer--for display. Thick bread [they] br[eak.]

55). The rhytons they fill. They eat. They drink. The cups [they] a[rrange for display.]

56). 1 ḫuppar-vessel of beer, in its entirety, they pour on the ground.

57). At that time, they say: "O Storm-god, my lord, rain

58). make plentiful! And let the dark earth

59). be satiated! And, O Storm-god, let thick bread become plentiful!

---

60). One tablet: the deities of Urišta, the deities of [ ]

61). the deities of Ḫakmiš--Telipuna, [Ḫuwattašši,]

62). Storm-god of the thunder-storm, Storm-god of rain.

[(PN)]

63). [i]n the presence of My Sun, Tudḫaliya,

64). wrote (this).

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---

1). Storm-god of rain: He stands on a rock in the (town of the) Deaf Man's Tell. It becomes spring.

2). The priest of the Storm-god goes down from Ḫakmiš. 3 loaves of bread, (each made of) a handful (of flour), (and) 1 ḫanešša-vessel of beer

3). he carries from his house. 1 black sheep the men of the (town of the) Deaf Man's Tell give.

4). And the priest of the Storm-god offers it. They slaughter (it) at the huwaši. Meat,

5). raw and cooked, they put down.

Right Half

---

1). Bread (and) beer the men who are around the (town of the) Deaf Man's Tell--

2). now, those (things these men) give. Thick bread they break. The rhytons [they] fi[ll.]

3). They eat. They drink. The cups they arrange for display.

4). (There is) entertainment.

5). Lilaz-Kartait.

Notes on KUB XXV 23

i 16. BAL-anti. The form is sing., but the context suggests a pl.

i 25. šippanti. See preceding note.

i 26 f. Subject written sing. (^{LÚ}SANGA), but vb. pl. (iyanzi). (See the note to XVII 35 iv 19.) ^{LÚ}SANGA here designates the priest-group.

i 40. ^{URU}Ḫakmiš, "at Ḫakmiš." See under ^{URU}Ḫakmiš, pp. 183 f.

i 49. The restoration here is based primarily on conjecture. The following line seems to necessitate it. Cf. also KBo II 7 rev. 19, and KBo II 13 obv. 11.

----. N.K.R. NINDA ḫaršiyaš should be N.K.R. DUG ḫaršiyaš. For the former there is no parallel. The latter is very frequent.

ii 1-9. The restoration of lines 4 and 5 is approximate. It is based on a study of KBo II 13 obv. 17 ff; XVII 35 i 23 ff, ii 24 ff, and iii 32 ff. If not accurate in detail, it is in general. For lines 6 and 7, cf. XVII 35 iii 34. On lines 7 and 8, which can be restored in a general way only, see XXV 23 i 21 f. What should come at the end of line 8 is not clear. Except for šaššanuš tiyanzi, the restoration of line 9 is certain. I restored š. t. in that line for the reason that space permitted the inclusion of no other acceptable phrase.

ii 16. Whether or not "the men of Uriṣta" is correctly restored here is open to question. The occurrence of ^{URU}Uriṣta in line 18 suggested the restoration, as did col. i 39.

iv 4. karpanzi. Restoration uncertain, but cf. i 40, 49 f.

iv 43, 45. See under ^{DUG}ḫaršiḫarši-, p. 186.

iv 52. The verb forms, mallai and ḫarrai, are sing. Probably, however, they have the same subject as kenuwānzi, since no individual is specified as the actor. Furthermore, these activities are generally performed by a group, not by an individual.

iv 64. The reading KIN-it is suggested by the nature of colophons, which generally end, ŠU PN PANI PN IŠṬUR. Hittite ḫatrāi- corresponds to Akk. ŠAPĀRU (KBo III 4 iii 79/84), and means (as does Akk. ŠAṬĀRU), "to write." KIN, as a logogram, stands for Akk. ŠAPĀRU, among other things. It is possible, then, to think of the sign in question as a bad KIN, and to consider KIN-it = ḫatrāit, "he wrote."

left edge, rt. half, l. Prof. Güterbock informs me that the ≺ before NINDA was incompletely erased. Furthermore, the general statement, "bread and beer," makes better sense than "10 loaves of bread and beer." Therefore, the sign found in the published text is not transliterated here.

CHAPTER IV

COMMENTS ON SOME WORDS AND NAMES OCCURRING IN THE HITTITE CULT-INVENTORIES

The following pages contain comments on words and names that occur in the cult-inventory texts. They have been included in this part as detached comments because the words and names either are found in more than one of the inventories (and thus comments or notes to one text would be less useful than desirable, or duplicated); or the comments are of a rather general nature, pertaining more to the words or names than to the text in which they occur; or they concern words that occur in texts not included in full transliteration and translation in this study.

altanni-. "spring," "well." A body of water. Occasionally the name of a particular deified spring is introduced by this word (KBo II 7 rev. 26, 30; KBo II 13 obv. 23). I cannot explain why altanni- is used apparently as a determinative in the place of the logogram TÚL in the KBo II 7 passages, nor can I offer any explanation for the use of both terms, side by side, with the same divine name and in the same passage (KBo II 13 obv. 23).

annal(l)a/i-. "former."

annallan. Adv. IBoT II 105 4; KBo II 1, passim; XVII 35 ii 6; iii 39. The word is used adverbially in these passages, but I have translated "Former state," because it seemed to convey the sense of abruptness of the Hittite text better than "formerly."

annallaza. Adv. VBoT 26 5. Cf. Friedrich, HW, p. 21.

annali. Adv. IBoT II 103 iv 11. On the value -li$_x$- for the sign -liš-, see above, p. 48, n. 3.

annallin. Adv. KBo II 7 obv. 3 (restored), 7, 27 (partially restored). The last passage, though partially restored, is decisive for the adverbial use of the form in this text.

annalliš. Adj. KBo II 8 i 16; von Brandenstein, HG, text 2 iv 6, and text 3 i 8. The form is nom. pl. in KBo II 8 i 16, but nom. sing. in the other passages cited.

anniš :titai(m)meš. "mother and suckling (child)." KBo II 1 i 33, 40. On this expression, see Laroche, OLZ, 1959, 275 f, and Dictionnaire louvite, pp. 27, 98. The form titaimmi is a Luwian passive participle from titai-, "to suckle."

ar-. KBo II 8 i 24, 27. Probably a mistake for arra-, "to wash." Wr. a-ra-an-zi in line 24; ar-a[n-zi(?)] in line 27. Contexts obscure.

-aš. Late 3d pl. nom. See under dušk- and ZAG.GAR.RA.

aššanu-. "to arrange (for display)," "to set (on the table, as a decoration)." The idea of display or decoration suggests itself when the occurrences of the verb in the cult-inventories, and in the AN.TAḪ.ŠUM festival calendar, are examined together. In the cult-inventories, the statements, . . . a, b (INA) ^{GIŠ}ZAG.GAR.RA (-ni) . . . x, y ašnumaš . . . , found all but invariably (cf. KBo II 7 rev. 17) as a paired expression, precede the clause GAL$^{HI.A}$-kán aššanuwanzi. In XVII 35 i 11 (partially restored), 23;

iv 12 f, 22 f (restored), the statement, GAL$^{HI.A}$-kán aššanuwanzi, is followed immediately by the clause, GAL$^{HI.A}$-kán IGI-ziaš GAL$^{HI.A}$ SIxSÁ-anteš, "The cups are arranged according to the first cups." Two of the three occurrences of aššanuwanzi in the AN.TAḪ.ŠUM festival calendar are preceded by the 3d pl. preterite, aššanuir (KBo X 20 ii 23 f; iii 18; cf. iii 11): thus, ^{LÚ}NAR-yakan ^{LÚ}MEŠEDI INA É ^{D}U maḫḫan aššanuir INA É ^{D}UTU/LAMA-ya(kan) QATAMMA aššanuwanzi, "Just as the singer and the bodyguard arranged the (cups) in the temple of the Storm-god, in the same way they arrange the (cups) in the temple of the Sun-god(dess)/Inara." The object in both cases must be the same as that in iii 18: viz., cups. Now, in both KBo X 20 and XVII 35 there is a pattern according to which a given activity (here "arranging") is to be performed. If one arranges objects according to a pattern, he is preparing a display. In the case of the form aš(ša)num(m)aš (which, as pointed out above, occurs as a pair with (INA) ^{GIŠ}ZAG.GAR.RA (-ni), the situation is different from that where the finite form, aššanuwanzi, has as object "cups." The things that are ašnumaš are food and drink. Furthermore, the expression x, y ašnumaš is frequently immediately preceded or followed by the expression, "They break thick bread and fill the rhytons." (Cf. VII 24 obv. 8 f; XVII 35 i 9 f, 21 f; ii 22 f; iii 6 f, 35 f; iv 11 f, 29 f; XXV 23 i 29 f; ii 23 f; iv 41 f, 54 f; etc.) Moreover, this sequence of statements is followed immediately by the expressions, "They eat. They drink." Under the circumstances, one must conclude that ašnumaš means, "for arranging (on the table)," "for setting (on the table)," "to be set (on the table)." The first infinitive, aššanummanzi (XXV 23 i 45), is found in exactly the same type of context, and has the same function, as ašnumaš. The verbal noun, aššanuwar (KBo II 8 i 29), precedes KÚ-zi NAG-zi, just as does ašnumaš elsewhere. Lines 29-30 of the text read, in part: . . . aššanuwar NU.G[ÁL] (30) KÚ-zi NAG-zi . . . , "There is no setting (of anything on the table). (30) They eat. They drink." The reference to no setting of anything on the table must mean that no food and drink (flour, or spelt, and beer are the materials mentioned as ašnumaš) were available over and above the barest requirements for the ritual meal mentioned in line 30. Thus, no flour or beer could be spared for the purposes of providing a decoration or display for the table.

AŠRU. "place." KBo II 1 i 31. The statement is made that 2 staffs are plated with silver in 3 places. Cf. von Brandenstein, HG, text 2 i 34.

^{LÚ}AD.KID. Akkadian ATKUPPU, "braider of reeds." In KBo II 1 ii 5 (and restored in col. i 24), the ATKUPPU is called one of the $^{LÚ.MEŠ}$ḫilammatta-, q.v. Cf. von Soden, Akkadisches Handwörterbuch, p. 87.

eš-. (in the expression piran ešzi, "to have charge of") KBo II 1 i 27; ii 8, 20, 45.

É.ŠÀ DUG ḫaršiyaš. "inner chamber of the ḫarši-vessel." KBo II 13 obv. 24; XX 14 2. See notes on KBo II 13 obv. 24 (above, p. 115), and on DUG ḫarši-.

EZEN. "festival." The Hittite cult-inventory texts mention and sometimes describe many festivals. These are listed here in alphabetic order.

EZEN ali-[. XVII 35 ii 4.

EZEN aša-[. XVII 35 ii 3. See next entry. Is this the same festival?

EZEN ašaniyaš. KBo II 1 i 15. Meaning?

EZEN ḫamešḫaš. "festival of the spring." Same as EZEN TEŠI, q.v.

EZEN ḫapuš[(-). IBoT II 106 obv. 4. Perhaps for EZEN ḫapušaš. This might be a seasonal (fall ?) festival pertaining to the stalk; or, it might be a festival associated with a part of the body. (See Friedrich, HW, p. 55.) See XX 24 and XXV 35, where deified parts of the body are the objects of reverence, and cf. EZEN genzu. A connection between this expression and the verb ḫapuš- seems to me to be remote.

EZEN ḫarpaš. IBoT II 103 iv 5; KBo II 8 i 14, 17. For the equation EZEN ḫarpaš = EZEN ḫarpiyaš, see Laroche, RHA, 11 (f. 53), p. 62. Cf. ḫarpa- "heap," "(ritual) hill." But note Akkadian ḪARPU, "(early) harvest," "summer" (CAD, VI, p. 106). If lines 5 and 6 of IBoT II 103 iv are to be read, mān ANA ^{D}U EZEN ḫarpaš D[U-anzi DUG ḫarši] (6) šuḫḫanzi . . . , "When [they] ce[lebrate] the ḫarpa-festival for the Storm-god, they fill [the ḫarši-vessel,] . . . , "then this festival is a fall festival, because the ḫarši-vessel is filled at the time of the fall festival. Cf. also lines 8 and 9, and see Friedrich, ZA, NF 5, p. 63. Cf. also Otten (Totenrituale, p. 140, note 6), who favors the connection between EZEN ḫarpaš and Akkadian ḪARPŪ ("(early) harvest," "summer"), but not ḪARBU ("a special kind of plow"). Since ^{GIŠ}APIN.ŠU.KIN = ḪARBU (ŠL, 354, 392), Otten hesitates to associate EZEN $^{(URUDU)}$ŠU.KIN with EZEN ḫarpaš. In this connection, it might be pointed out that both these festivals are listed side by side in KBo II 8 i 14 f.

EZEN DUG ḫarši ḫēšuwaš. "festival of opening the ḫarši-vessel." XVII 35 ii 13. This expression is an abbreviation of EZEN TEŠI DUG ḫarši ḫēšuwaš, q.v. See also EZEN TEŠI.

EZEN ḫarši [šuḫḫuwaš. VBoT 122 8. "festival [of pouring] into the ḫarši-vessel." This is a shorter form of [. . . EZEN zeni] DUG ḫarši šuḫḫuwaš, which must have appeared in XVII 35 ii 1 f. See EZEN zena-.

EZEN ḫeuwaš. "festival of the rain." KBo II 1 iv 8.

EZEN ḪUR.SAG-i pēdummaš. "festival of carrying to the mountain." KBo II 1 i 43. See above, p. 37.

EZEN ippiyaš. XII 2 iv 4. "festival of the ippiya-plant." This festival occurs in the spring (XII 2 iv 3 f). There is an offering of ippiya-stew during the spring festival (KBo II 13 obv. 15; XVII 35 i 8; ii 21; iv 28). Gurney, AAA, 27, p. 122, note 2, says that this (EZEN ippiyaš) is the name of the festival, often found described in cult-inventory texts, which is performed with the N.K.R. made from the contents of the ḫaršiyalli-vessel. But what about EZEN TEŠI and EZEN ḫamešḫaš? It would be better to say that the ippiya-(plant) could, but did not always, give its name to the spring festival.

EZEN.ITU.(KAM). "festival of the month." ABoT 55 rev. 9; IBoT II 106 obv. 9; KBo II 8 i 13.

EZEN gak-[. VBoT 122 3. Cf. HT 57 4.

EZEN genzu. KBo II 1 iv 9 (restored; see above, p. 72); XVII 35 ii 5. The form, genzu, presents a problem. Except for the fact that genzu- exists as a Hittite word, one might think that the term was an Akkadian word, as TEŠI in EZEN TEŠI. But genzu- is Hittite (meaning: "lap" or "sexual organ"; Friedrich, HW, p. 107), so that one expects EZEN genzuwaš. Perhaps the lack of a Hittite gen. ending is due to the presence of Sumerograms and Akkadograms in many of the other festival names found in the two lists comprising the contexts in which the term EZEN genzu occurs. See the notes on DUG ḫarši- and EZEN ḫapuš[(-)].

EZEN GIBIL tiyauwaš. "festival of the entry of the new (priest(s))." KBo II 1 iv 10; XVII 35 ii 2 (restored, in part). The summary (XVII 35 ii 1 ff) lists EZEN GIBIL ti[yauwaš . . .] before EZEN TEŠI DUG ḫarši ḫešuwaš. If the sequence of this resume holds true for the description of the festivals preceding it, then the EZEN GIBIL ti[yauwaš . . .] must have been described before col. i 1. There is, however, a description of the entry of the new priests into the presence of the old priests in i 23 ff. Perhaps this is what is meant by the festival name at hand. Or,

perhaps it refers to the entry of the deity into the temple of the new priests (i 30). If so, the order of the list in ii 1 ff does not reflect that in which festivals were described in col. i. In the case of the festival mentioned in KBo II 1 iv 10, it is doubtful that more than one priest was involved.

EZEN lelaš. KBo II 1 i 43; IBoT II 106 obv 8; KBo II 8 i 15. The word, lela-, is enigmatic. É lilaš designates a building in IBoT II 23 3. Some period of time is referred to as the day of lila- in IX 15 ii 24. The root is used verbally in XII 26 i 9; XVII 32 19; XXIX 1 ii 17 f; XXX 27 obv. 10; 42 i 1, and in some unpublished texts mentioned by Otten, Totenrituale, p. 143. If Otten's suggested translation, "entsühnen(?)" is correct for the meaning of the verb, then EZEN lelaš may be "the festival of atonement."

EZEN ^{GIŠ}muttaḫilaš. mng. unknown. KBo II 1 i 44.

EZEN pulaš. "festival of the lot(?)." KBo II 1 i 14, 44; XVII 35 i 37; ii 4. The occurrence of the word pul- in XVII 35 i 17 ff seems to favor Friedrich's suggestion ("lot," AfO, 17, p. 92) rather than Laroche's "ritual substance" (RA, 48, p. 47).

EZEN ^{Ú}BURU$_x$. "festival of the spring (season)." VII 24 rev. 5. Since ^{Ú}BURU$_x$ is Akkadian DĪŠU (which is written TEŠI in Hittite texts), the expression EZEN ^{Ú}BURU$_x$ designates the spring festival. See CAD, III, p. 164. Cf. EZEN TEŠI.

EZEN SAL.LUGAL. "festival of the queen." KBo II 8 iv 28.

EZEN ŠE$_{12}$-aš. "festival of the winter." KBo II 8 iv 6.

EZEN ŠE$_{12}$ ḫarpiya. In view of the statements found under EZEN ḫarpaš, it would seem to be necessary to think of ḫarpiya as an endingless Akkadianizing form + -ya, "and"; or, as a Hitt. dat.-loc. In the former case, the meaning would be, "festival of the winter and the (early) harvest." This is somewhat cumbersome. It is probably better to take the form as dat.-loc., and to translate, "festival of the winter (performed) during the (early) harvest." The latter alternative is supported by the existence of the form ḫarpiyaš and by the juxtaposition of EZEN ḫarpaš and EZEN SE$_{12}$ ḫarpiya in KBo II 8 i 14.

EZEN ŠE+NÁG-uwaš. "festival of (holy) ablution." XVII 35 iv 3, 16.

EZEN (URUDU)ŠU.KIN. "festival of the sickle." KBo II 1 i 44; iv 9; KBo II 8 iii 4. The EZEN URUDUŠU.KIN tarnummaš ("festival of wielding the sickle"; on the reading, tarnummaš, see above, p. 36, n.2) listed in KBo II 8 i 15 is described in KBo II 8 iii 4 ff, where it is called simply the "festival of the sickle." Note also EZEN ŠU.KIN.DÙ, "festival of wielding the sickle," XVII 35 ii 4. See Eisser and Lewy, MVAeG, 33, p. 71; Götze, MVAeG, 34, 2, p. 67; Otten, Totenrituale, p. 140, note 6 (on which see above under EZEN ḫarpaš).

EZEN TEŠI. "festival of the spring." passim. TEŠI (gen. pl.) is a Bogh. Akkadogram (for DIŠI; see CAD, III, p. 164, 2 c, referring to Friedrich, HW, p. 222), meaning "spring (season)." Once in the cult-inventories the expression occurs as EZEN TEŠI-aš (XII 2 ii 7), -aš being the genitive ending in ḫameš̌ḫaš, "of the spring." Cf. XII 2 ii 10. This festival is the most conspicuous of all those mentioned in the inventories. Generally speaking, it is more fully described than are the other festivals. (Exception: the fall festival described in XVII 35 iii 1-19.) It is characterized by the opening of the ḫarši(yalli)-vessel. Cf. Gurney, AAA, 27, pp. 121 f.

EZEN TEŠI DUG ḫarši ḫēšuwaš. XVII 35 ii 3. "festival of the spring, of the opening of the ḫarši-vessel." In the text translations, I have used ". . . , when the ḫarši-vessel is opened," in order to obtain a smoother English rendering. This is the same festival as the preceding, but it has here a more descriptive name. See EZEN DUG ḫarši ḫēšuwaš.

EZEN -zena-. "fall festival." Occurs as EZEN zenaš (gen. sing. of zena-: KBo II 1 i 13, 42; ii 16, 26, 42; iii 3, 9, 17, 22; XVII 37 i 18) and as EZEN zeni (dat.-loc. sing. of zena-: KBo II 1 iii 30, 38; iv 7; VII 24 rev. 7; XII 2 ii 9; 3 3, 5, 7, 9, 12; XVII 35 ii 34; iii 1, 20, 22. More fully, EZEN zeni išḫuwauwaš (XII 2 ii 6; iv 2 (on this see išḫuwa-)), or EZEN zeni DUG ḫarši šuḫḫuwaš (XVII 35 iv 1; cf. col. ii 2). For the translation of the latter expression, I have avoided the literal, ". . . of pouring," in order to have a smoother English rendering.

URUḪakmiš. DU U.SAL of Urista is worshiped in Hakmis (XXV 23 i 34 ff). In XXV 23 i 11 ff, the threat of adverse military action is explicit. Mt. Halwanna's cult image is to be carried

to one or the other locality depending on whether a given area is or is not under the control of the enemy. According to lines 32 f, this image is taken to Hakmis and left there. It was probably moved there for reasons of safety. Similarly, the worship of Urista's Storm-god of the meadow--whose ḫuwaši in Urista was notable (for its finish(?))--was worshiped in Hakmis (which had its own Storm-god of the meadow (i 40)) probably because the situation at Urista was unstable. The translation, "(at) Hakmis" (XXV 23 i 40) is required because the section of the text (col. i 34-50) in which it is found treats the Storm-god of Urista's cult that is located in Hakmis (note especially i 36).

– $^{HUR.SAG}$Ḫalwanna-. XXV 23 i 11, 26. Deified mountain, whose image is involved in an elaborately described ritual in XXV 23 i 10-33.

^{TÚL}Ḫalwanna-. KBo II 7 rev. 27, 31; KBo II 13 obv. 24, 28. Name of a deified spring (body of water). Relationship to the preceding?

– ḫalzāi-. "to call." ḫalziyari in KBo II 13 obv. 7, 9, 17; rev. 7 is of a kind with that noted by Otten, Totenrituale, pp. 114, 115. The expression designates a summoning of one kind or the other. It is interesting to note that in the KBo II passages cited above, this word occupies the place in which KÚ-zi NAG-zi appear in texts, such as XVII 35 ii 7, inter alia; that is, between . . . ašnumaš and GAL$^{HI.A}$-kan aššanuanzi. But this in itself does not adequately indicate the meaning of ḫalziyari. The form ḫalziyauwaš is used to modify ALAM in XXV 25 5:

4). [ ] nu-kán ^{D}U ^{URU}Ne-ri-ik ku-e-da-ni UD.KAM-ti

5). [kat-ta pí-tin-zi] ^{D}Za-aḫ-pu-na-na-kán ALAM ḫal-zi-ya-u-wa-aš

6). [a-pí-e-da-ni UD.]KAM-ti kat-ta pí-tin-zi. . . .

4). [ ] And on what day the Storm-god of Nerik

5). [they carry down,] Zašḫapuna also, as a statue to be invoked,

6). [on that da]y they carry down. . . .

In view of this, and of the many cases where a divine name is followed by ḫalziyauwaš, it might seem that the summons noted by the

word ḫalziyari is addressed to a deity, and not to human participants in religious ceremonies. But, XXV 24 ii 13 ff indicates otherwise, since the form ḫalziyari is followed immediately by preparations for and the eating of a ritual meal by people. Note also in this connection nu waḳanna ḫalziyari (cf., e.g., KBo IV 9 i 1). These considerations demonstrate that . . . ašnumaš ḫalziyari cannot mean, ". . . is/are called (that/those) of displaying," but must be translated, therefore, something like, ". . . for display. (The people) are called (to eat)."

ḫamešḫa-. "spring" (the season). VII 24 obv. 11; XXV 23 i 8, 38; iv 8; XXX 37 i 10.

ḫamišḫi. An ungrammatical, idiomatic form in the expression GIM-an ḫamišḫi DÙ-ri, "When it becomes 'in the spring, . . .'" (XXV 23 i 8). Cf. under zena-, p. 201.

GIŠḫarau-. XXV 23 i 13, 15. In XVIII 5 ii 2, 7, the word probably designates some tree or bush, which, in view of the references in XXV 23, cannot be too small. The vocabulary text KBo I 42 ii 9, reads

Á.SAL : ⌜SAR⌝ -PA-TUM : ḫa-ra-a-ú.

Now, ṣ sometimes becomes s in Bogh. Akkadian (Labat, L'Akkadien de Boghaz-köi, p. 34). Accordingly, it is possible that our SARPATUM = ṢARBATU = "poplar(?)." If so, then it is necessary to posit confusion between the signs A and Á on the part of the Hittite scribe; since, according to Diri ii 241, A.SAL : GIŠ. A.T[U.GAB×LIŠ] : ṢARBATU.

(:) ḫarpušta-. XVII 35 iv 5, 8, 10, 14, 27, 31. Since the Storm-god is to be washed on the day he is taken to the ḫarpušta (iv 6-8), it would seem to be a place in which, or at which, ritual purification is performed. But, because it is treated as a deity (iv 27, 31; see notes on this latter passage), it cannot be a type of "baptismal font." On the forms ḫarpuštaš and ḫarpušta, see Güterbock, Orientalia, n.s. 25, p. 131.

DUG ḫarši-. "a storage vessel"; "pithos"; "the contents of such a vessel." See Gurney, AAA, 27, pp. 120-124; Güterbock, Oriens, 10, p. 352. Gurney's statement that the contents of the ḫarši-vessel are used in the preparation of N.K.R. is supported by XVII 35 ii 14; 37 i 4. It is to be noted that sacrificial animals are sometimes slaughtered at the ḫarši-vessel (cf. KBo II 13 obv. 5; XVII 35 iv 20; 37 ii 11), an activity which, to be sure, normally takes place at the ḫuwaši.

Since KUR_4.RA = ḫarši, the expression N.K.R. DUG ḫarši(yaš) means "ḫarši-bread of the ḫarši-vessel." If ḫarši means "thick," then we have "thick-bread of the thick-vessel." What "thick" means here is another matter. It is known that DUG ḫarši- is a pithos.

That a pithos should be thick is not unexpected. The thickness of the ḫarši-bread does not refer to its being leavened ("gesäuert"), as stated by Friedrich, HW, p. 60: there are both N.K.R. KU$_7$ and N.K.R. EMSU. Since N.K.R. and N.SIG are the two most commonly mentioned types of bread, it is not unreasonable to think of N.K.R. as physically thick bread. See Güterbock, Oriens, 10, pp. 352 f.

DUG ḫarši. acc. sing. KBo II 7 obv. 9, 23; XVII 35 ii 14; etc.

DUG ḫaršiyaš. gen. sing. KBo II 7 obv. 11; KBo II 13 obv. 24; XVII 37 i 10; XXV 23 i 18 (DUG restored), 44 (DUG restored), 49 (see notes to this passage). See notes on KBo II 13 obv. 24.

DUG ḫarši. Endingless Akkadianizing form for gen. sing. in XVII 35 ii 17, 20; iv 24, 25. The existence of the expression N.K.R. DUG ḫaršiyaš in contexts similar to those just cited, as well as the known tendency to use endingless Akkadianizing forms when the Hittite word is preceded by a cluster of logograms (here N.K.R. DUG), indicates that the endingless form ḫarši has been used in the passages noted here in place of the Hittite gen. sing. ḫaršiyaš.

DUG ḫarši. dat.-loc. sing. KBo II 7 obv. 19, 20; VII 24 obv. 5; XVII 35 ii 2, 8, 9, 10; iv 1, 8; etc.

Note the spelling DUG ḫar-kán-kán for DUG ḫar-ši-kán in VBoT 26 9. Cf. ^{DUG}ḫaršiyalli-.

^{DUG}ḫaršiḫarši-. XXV 23 iv 45. A pun on the divine name ^{D}U ḫaršiḫarši ("Storm-god of the thunderstorm") preceding it and DUG ḫarši-. Perhaps ^{DUG}PURSĪTUM ḫaršiḫarši (XXV 23 iv 43) is a fuller writing of the same vessel name.

^{DUG}ḫaršiyalli-. "a storage vessel"; "pithos"; "the contents of such a vessel." See Gurney, AAA, 27, pp. 120-124, 136, for the equation of ^{DUG}ḫaršiyalli- with DUG ḫarši-. That both DUG ḫarši and ^{DUG}ḫaršiyalli- designate the contents of the vessel as well as the vessel itself, is to be seen in the way the terms are used in the expression DUG ḫarši/ ^{DUG}ḫaršiyalli mallanzi ḫarranzi. I do not think that XXV 23 i 25 f is relevant here, in spite of Gurney's statement, op. cit., p. 121, n. 5. The parallelism of phrases such as DUG ḫarši/ ^{DUG}ḫaršiyalli šuḫḫanzi/ išḫuwanzi requires that ^{DUG}ḫaršiyalliyaš in XXV 23 i 35 be dat.-loc. pl., not gen. sing.

ḫašḫaš-. "to finish (?)." XXV 23 i 34 (participle, said of a ḫuwaši). Cf. VII 13 i 1 ff, where the action designated by ḫašḫaš- takes place after that expressed by arḫa arrirra-, "to rub or scratch off." Thus, ḫašḫaš- may mean something like "to polish." But, against this, cf. II 5 ii 30 f, where a cheese is ḫašḫaššan. This would suggest a meaning like "to grate." Probably, then, "to finish (with a scraping action)" is not too far amiss.

URU ḫawalkina-. VII 24 rev. 9. A cult center, which by reason of its association with Takkupsa (q.v.) in VII 24, is probably to be located somewhere near it.

ḫaz. KBo II 8 iv 11, 15 (?). From the contexts, it would appear that this may be an abbreviation either for ḫažgara- or for ḫazziwi-.

ḫazziwi-. KBo II 7 rev. 23; KBo II 8 i 30; iii 3; iv 6, 21. The term as used in XXXII 133 i 4, 10 means something like "prescription," "rite." Its use after KÚ-zi NAG-zi (GAL$^{HI.A}$-kán aššanuwanzi) in KBo II 8 i 30; iv 21; XXV 24 i 4 indicates a meaning somewhat akin to that of dušgaratt-, since entertainment generally follows these activities. But, the occurrence of ḫazziwi- and dušgaratt- in immediate juxtaposition in KBo II 7 rev. 23 rules out a precise equation of the two terms. Perhaps, then, ḫazziwi- means something like "festivity" (against Gurney, AAA, 27 pp. 67 f ("entertainment")). See below, under dušgaratt-, p. 199.

LÚ/SAL ḫazziwi-. "master/mistress of ceremonies (?)." KBo II 8 i 19; iii 10; iv 19, 22. See preceding entry.

SAL.MEŠ ḫazgara-. These women are, at one time or the other, explicitly mentioned in connection with almost every type of festival activity described in the cult-inventories. They carry bread to the place where ceremonies are to be performed (KBo II 7 obv. 26; KBo II 13 obv. 11; XVII 35 iv 24). They carry deities to the ḫuwaši (KBo II 13 rev. 3 f). They walk behind a procession of deities on the way to the ḫuwaši (KBo II 8 iii 12; XVII 35 i 29). They stand behind the deity while offerings are made (XVII 35 ii 17 f). They bring fruit for purposes of adornment (KBo II 8 iii 23-27; XVII 35 ii 24 f; iii 32). They entertain the deity (XVII 35 i 33; iii 8; iv 13). They sing (KBo II 8 ii 2; XXV 25 15). They carry the deity back to the temple (KBo II 13 obv. 19; XVII 35 ii 27 f). If the ḫazgara-women are to be understood as performing functions designated by some verbs of which they are not expressly stated to be the subject, then they are the principal officiants at the festivals outlined in the cult-inventory texts. The fact, however, that there are sections of festival descriptions which mention no subject, at first, and then indicate the ḫazgara-women as subject, argues against such an assumption in many cases. For example, KBo II 13 rev. 2 ff, states that four deities are picked up, that thick bread is presented to them, and that they

are then carried to the ḫuwaši by the ḫazgara-women. If the first and second verbs had the same subject as the third, why were the ḫazgara-women not specifically mentioned as the subject of the first verb? The fact that some texts, such as VII 24, and XII 36 (together with its parallel XXX 37), do not once allude to the ḫazgara-women, is further indication that they can not be considered to be the actors in every case of a 3d plural verb without explicit subject. Even so, as the above outline shows, they participated in almost every ceremony found in the cult. In some festivals, they performed more than one function. Therefore, the word ḫazgara- must mean something like "hierodule," in the strictest sense (not temple prostitute).

The nom. pl. is spelled in a number of ways:

SAL.MEŠ ḫazkaraiya. KBo II 7 obv. 26 (with -za).

SAL.MEŠ ḫazgaraiya. KBo II 13 obv. 10, 11 (with -za).

SAL.MEŠ ḫazqaraiya. KBo II 13 obv. 19; rev. 3 (with -za).

SAL.MEŠ ḫaziqara. XVII 35 i 25, 29 (both without -za), 33; ii 17, 24, 27; iii 8, 32; iv 13, 24, 25, 35 (all with -z(a)).

SAL.MEŠ ḫazqara. KBo II 8 iii 23 (without -za).

SAL.MEŠ ḫazqarai. KBo II 8 iii 26; XXV 25 8, 15 (without -za).

SAL.MEŠ ḫazra. KBo II 8 ii 2 (without -za).

SAL.MEŠ ḫazḫaraya. XII 2 i 4 (without -za), 7 (broken).

See also ḫaz, above. The first three forms listed above are invariably followed immediately by the syllable -z(a). The form ḫaziqara may (XVII 35 i 33; ii 24, 27; iii 8, 32; iv 13, 24, 25, 35) or may not (XVII 35 i 25, 29) be followed by -z(a). Once it is followed by -z (XVII 35 ii 17). Of the last four forms, only ḫazḫaraya has the -z(a) in the passages cited. This -z(a) is obviously not the Hittite ablative ending. Nor is it the Hittite reflexive particle; it occurs too late in expressions such as DINGIR-LUM-maškan SAL.MEŠ ḫaziqaraza duškanzi (cf. XVII 35 i 33; iii 8; iv 13). It may possibly be an integral part of the nom. pl. ending; cf. Luwian -nzi. If, however, such is the case, why should it be omitted in XVII 35 i 25, 29, while being found in line 33 of that same column appended to the same word, ḫaziqara?

URUDU ḫenzu. KBo II 1 ii 23. See von Brandenstein, HG, p. 63, who thinks in terms of Akkadian ḪENṢU/ḪIMṢU, "fat," and

Hurrian ḫinzuri, "apple (tree)." One might also think of Akkadian ḪAṢṢINNU, "axe." Or, conceivably (?), ḫenzu designates the lightning bundle." Cf. Malatya, relief K, where the Storm-god holds a weapon in his right hand, and a lightning bundle in his left hand. Similarly, the Storm-god, depicted on the Hittite stela from Babylon, and the stela from Tell-Ahmar, holds a weapon in his right hand, and a lightning bundle in his left.

^{LÚ}ḫilammatta-. KBo II 1 i 23; ii 4. These men are a composite group, chosen from a variety of occupations (cf. Sommer, HAB, p. 133, note 2). Note the different spellings for the nom. pl. in KBo II 1 i 23 ($^{LÚ.MEŠ}$ḫilammattiš); ii 4 ($^{LÚ.MEŠ}$ḫilammattaš). If these men and the $^{LÚ.MEŠ}$ḫilammeš of XIII 8 i 4-6 are the same, then they are only temporarily in the service of the sanctuary.

^{D}Ḫilašši-. IBoT II 103 iv 11; KBo II 8 i 29; iv 31; KBo II 16 9, 12. Note the spelling, ^{D}Ḫilaššan, in KBo II 8 iv 31, and see Laroche, Recherches, pp. 68, 69; Dictionnaire, p. 136.

ḫuek-. "to slaughter." Sacrificial animals are slaughtered at the ḫuwaši (KBo II 13 obv. 14; rev. 6; XVII 35 ii 20; iii 4; iv 9; XXV 23 a 4; 25 11); near or at the ḫarši-vessel (KBo II 13 obv. 5; XVII 35 iv 20; 37 iv 11; XX 14 6); at the ZAG.GAR.RA (q.v.; XVII 35 i 7, 20; 37 i 9; XX 14 5); at the spring (body of water) (XVII 35 iii 29); in the priest's house (XXV 24 ii 10); at the garden ((?); VBoT (26 12 f); and at the well (XXVII 70 iii 20). That this act is performed at or near these places, even though in many instances the dative is not expressed unequivocally, is to be seen in the occurrence of . . . ANA $^{NA}_{4}$ZI.KIN$^{HI.A}$ ḫukanzi in KBo II 13 rev. 6.

ḫuišu-. "raw."

ḫuešauwaz(a). abl. sing. KBo II 8 iii 8; KBo II 13 obv. 14; VII 24 obv. 7; XXV 23 i 17, 27, 43; a 5; 24 ii 11. To be understood as a partitive ablative: "Meat, (from that which is) raw and. . . ."

ḫulḫul-. "fight." XVII 35 ii 26; iv 34; XXV 23 i 22. See above, p. 48, n. 3.

ḪUPPU. "ring"; "basket." KBo II 1 i 30; KBo II 16 4, 5, 6, 7, 8. The determinative GIŠ in KBo II 16 would seem to argue for the meaning "basket" (CAD, VI, p. 238: ḪUPPU, A). On the other hand, the fact that the article in question is plated with silver in KBo II 1 i 30 argues for the meaning "metal ring" in that instance (CAD, VI, p. 239: ḪUPPU D, 2). "Earring," von Brandenstein, HG, pp. 56, 92, does not fit in KBo II 16, because of determinative GIŠ; nor does it fit in KBo II 1, since it is unlikely that an earring would be a part of a god's cult paraphernalia.

$^{\text{HUR.SAG}}$Ḫurranašša-. KBo II 7 rev. 24, 29; KBo II 13 obv. 22. Deified mountain. If this mountain is near the town of the same name, then it is located in a somewhat southerly direction from Hattusa. See Güterbock, JNES, 20, pp. 90-92.

$^{\text{URU}}$Ḫurša-. KBo II 7 obv. 18, 19, 20, 27. Written $^{\text{URU}}$Ḫurta in KBo II 7 obv. 20.

ḫuwalzinant-. KBo II 1 i 38 (a dagger or knife is "ḫuw. with gold"): "inlaid(?)," "sheathed(?)," "provided with a hilt(?)" (Güterbock, orally).

ḫuwaši-. passim. See above, pp. 34, n. 2, 39-45.

$^{\text{D}}$Iyarri-. HT 14 8; XII 2 i 22; VII 24 rev. 6; XVII 35 ii 37; iii 4. Laroche, Recherches, p. 82. At times spelled I-ya- . . . , at times Ya- . . . . The -r- is sometimes single, sometimes double. See von Brandenstein, HG, pp. 62 f, and above, p. 32, n. 2.

$^{\text{D}}$IMIN.IMIN.BI. KBo II 7 obv. 12; KBo II 8 ii 20; KBo II 16 7; XVII 35 i 20; iii 4; iv 27. See above, p. 33, n. 1.

ippiya-. KBo II 13 obv. 15 (with Glossenkeil); XII 2 iv 4; XVII 35 i 8; ii 21; iv 28. Wr. with determinative Ú (XXV 32 i 29) and GIŠ (KBo X 24 iii 6; II 13 ii 21; XXXIII 59 iii 13). It has an alkišta- (VBoT 58 iv 17). A derivative, ippiyanzana-, is used medicinally (VII 1 i 22). See EZEN ippiyaš and marḫ-.

$^{\text{D}}$Išelku-. XII 2 i 20. Probably not, with Laroche, Recherches, p. 80, DINGIR-iš ELKUŠ, since it would be written DINGIR-LIM-iš ELKUŠ, and ELKUŠ is not an Akkadian form; nor can it be ELKU-uš for šaḫḫan-. See HT 14 10. Can this be read $^{\text{D}}$Iš!-<el>-ku-iš? To be sure, the sign read Iš!- is not a clear -iš-. It might be considered a bad -il-, in which case a reading DINGIR IL-KU-IŠ is conceivable, and this could possibly be the same as a DINGIR-iš EL-KU-UŠ. Nevertheless, the preceding objections are still to be answered, and the problem of reading still remains.

išḫuwa-. "to pour." KBo II 8 i 33; iv 19; VII 24 obv. 5, 6; XII 2 ii 6; iv 2; XVII 35 iv 5, 14. Used mainly with $^{\text{DUG}}$ḫaršiyalli- in contrast to the pair DUG ḫarši-/šuḫḫa- (cf. Gurney, AAA, 27, p. 121, note 5). The form išḫuwaruwaš (XII 2 iv 2) has the same function as išḫuwauwaš (cf., e.g., XII 2 ii 6). Possibly the scribe thought of išḫuwawar and išḫuwawaš simultaneously, and confused them while writing.

$^{\text{D}}$Iškui-. HT 14 10. See $^{\text{D}}$Išelku-.

ištanana-. "postament." See ZAG.GAR.RA.

KAŠ. "beer." This word occurs throughout the cult-inventory texts, and is generally preceded by the name of the container in which it stands. There are, however, a few places in the inventories where the word stands alone: see KBo II 8 iv 19, 25; XII 2 iii 17. In the latter instance, no vessel-name is required. In the former two passages, however, it must be assumed. Thus, we have something like English, "4 beers."

URU Kašdama-. XXV 24 ii 17. Gurney (GHE, pp. 18-22), correctly places Kasdama near Nerik (q.v.), but his location for Nerik is unacceptable (cf. Güterbock, JNES, 20, pp. 92 ff).

ḪUR.SAG Kenkalīša-. KBo II 7 rev. 10, 12, 13, 20. Deified mountain. See also ḪUR.SAG Kikkališa- and ḪUR.SAG Kilinuna-.

GEŠPÚ. "wrestling." XXV 23 i 22. See Landsberger, WZKM, 56, pp. 115-117.

ki-. On katta ki- (XXV 23 i 12, 14), "to be under the control of," see Sommer, AU, p. 212.

ḪUR.SAG Kikkališa-. KBo II 13 obv. 3, 5. Deified mountain. In KBo II 7 rev. 12, wr. ḪUR.SAG Kenkalīša-, q.v. That n→q/k before q/k is not strange. See also ḪUR.SAG Kilinuna-.

GILIM. "wreath." KBo II 1 i 31. Hittite ḫaršanalli-.

GILIM-āi-. "to put a wreath on (someone)." KBo II 13 obv. 18; XVII 35 ii 25; iii 33; iv 33; 36 3. Hittite ḫaršanallāi-. See Goetze, JAOS, 74, p. 189.

ḪUR.SAG Kilinuna-. KBo II 13 obv. 1, 2, 14. Deified mountain. Occupies in KBo II 13 obv. 1 the position paralleled by the occurrence of ḪUR.SAG Kenkalīša (q.v.) in KBo II 7 rev. 10. See the note on KBo II 13 obv. 14 (above, p. 115).

KIN. "to write (?)." XXV 23 iv 64. See note on this passage (above, p. 176).

GÍR. "dagger." KBo II 1 i 29, 32; XXX 37 i 5. A cult object for the Storm-god of Maras (KBo II 1 i 29) and BELU EN-aš (KBo II 1 i 32). One copper dagger is only one of the objects listed as belonging to the earlier cult of the Storm-god of Maras, whereas the five copper daggers were all that belonged to the cult of BELU EN-aš in the former period. In contrast to this situation, Sulinkatte (at Tamarmara) is said to be represented by a statue of a man whose right hand holds a dagger (XXX 37 obv. 5).

·kulanittar. "(the day) is completed." KBo II 7 rev. 22. On this form, and the meaning of the verb kulani-, see above, p. 29, n. 1.

GUB. "to stand." KBo II 1 i 36, 37; ii 14; iii 15, 20, 21, 28; KBo II 8 i 8; KBo II 16 13; XII 2 i 2; XVII 35 ii 36; iii 40. GUB-aš, "standing," in all passages cited, save XII 2 i 2, where the form is finite; viz., GUB-ri. See under TUŠ.

URU Guršamaššа-. KBo II 1 iii 43; XVII 35 ii 5, 7, 9, 37. A cult center. Since it is associated with Sarwalassi in XVII 35 (see col. iv 17), it must be somewhere in the vicinity of Mt. Suwara (q.v.), which is listed in KBo II 1 i 32, 37; iii 26 (?), 34; iv 17, as is Saruwalassi (iii 1). See Forrer, Klio, 30, pp. 173 ff.

gurzip-. "helmet"(?), "vizor"(?). XVII 35 ii 35. Speiser, JAOS, 70, pp. 48 f. Cf. gurpisu in CAD, V, pp. 139 f, particularly section c. See also below, under pattar.

gurzipant-. "wearing a gurzip-." KBo II 1 ii 22. See the preceding entry.

TÚL Kuwannaniya-. XII 2 iii 9. Deified spring. Other occurrences: Bo 434 iv 25 (unpublished: Forrer, Glotta, 26, p. 184); XXVII 13 iv 21.

GIŠ laḫḫurnuzzi-. "table." XVII 36 11; XXV 23 i 23, 48; ii 27. See above, p. 29, n. 1.

D LAMA. KBo II 1 i 6; KBo II 7 obv. 12, 18, 19; KBo II 13 rev. 2, 5; XII 2 iii 5. Hittite D Inara-. See Friedrich, HW, E, I, p. 27, and Laroche, Recherches, pp. 100 f.

1 Lilaz- D Kartait. XXV 23 b 5. The name is written 1 Li-az D Kar-ta[-it] in XIII 32, left edge, 1. Not listed in Laroche, Onomastique. The fact that there exists a name Lila-UR.MAḪ (Laroche, ibid., # 356) might be taken as an indication that -az in the name in question is a logogram (AZ, "bear"), but this would make the name impossibly complex.

LÚ D? KAXIM. IBoT II 103 iv 12. This should be read LÚ.<MEŠ> SI.KAXIM. See pariparai-.

marḫ-. "to stew (?)." KBo II 13 obv. 15; XVII 35 i 8; ii 21; iv 28. In the expression ippiyan marḫan, or marḫan :ippiya, the word marḫan is very probably participial. The meaning, "to stew (?)," was suggested orally by Prof. Güterbock. Kammenhuber, RHA, 64, pp. 16 f, takes ippiyan and (UTÚL) marḫan to be different entities, and translates, ". . . ippija-Pflanze und marḫa-

Topfgericht. . . ." Against this is the omission of a connective in all of the passages listed. (We have the same references.) Götze, Hatt., p. 98, discusses (:) marḫ-, "to be successful (?)": this has nothing to do with our word, as Kammenhuber has already noted (loc. cit.).

URU Maša-. XVII 35 iii 11, 12. On this town, see above, p. 23. The location is in the West, probably the Northwest. See Goetze, JCS, 14, pp. 46, 47.

NA_4. "stone." The occurrence of this word in conjunction with the verb karp- ("to lift") in KBo II 8 iii 28 suggests that weight-lifting constituted a part of the entertainment that was provided during the festival outlined there. On the other hand, NA_4-an šiya- in XVII 35 ii 26; 36 4 must designate something like the present-day shot-putting contests.

URU Nerik. VII 24 rev. 4; XII 2 iii 18; iv 8; XXV 25 4, 8, 16 (restored); XXX 37 rev. 1. On the location of Nerik, see Güterbock, JNES, 20, pp. 92 ff, who places it near the Kizilirmak downstream from Kargi.

NINDA.KUR_4.RA. "thick bread." passim. See Gurney, AAA, 27, pp. 120 ff; Güterbock, Oriens, 10, pp. 352 f; the following entry; and the notes on DUG ḫaršī (above, pp. 185 f).

NINDA.KUR_4.RA DUG ḫaršī(yaš). "thick bread of the ḫaršī-vessel." KBo II 7 obv. 11; KBo II 13 obv. 11; XVII 35 iv 24; XVII 37 i 10; XXV 23 iv 53; etc. For the interpretation of ḫaršiyaš as gen. sing., see note to KBo II 13 obv. 24 (above, p. 115). The expression N.K.R. NINDA ḫaršiyaš (XXV 23 i 49: see note on this passage, above, p. 175) is unparalleled, and is probably a mistake for N.K.R. DUG ḫaršiyaš. See DUG ḫaršī-.

PA. "half-measure." passim. A dry measure (1 PA = 3 BÁN (q.v.)). See note to XVII 35 ii 11 (above, p. 151). Abbreviation of Akkadian PARĪSU.

BÁN. "seah." A dry measure. passim. Akkadian SŪTU = Heb. סאה (see note on XVII 35 ii 11 (above, p. 151)). Larger than an UPNU, according to position in 230/p i 38; XXVII 13 i 29. Used as a measure for a quantity of liquid (KBo II 7 obv. 13, 21: see note to KBo II 1 ii 17 (above, p. 71)).

pariparāi-. "to blow (on a music instrument)." Note the spelling paprianzi in IBoT II 103 iv 12 for paripariyanzi. It is impossible to consider paprianzi in this passage as a form of paprāi-, "to do something unclean," "to defile one's self."

paššu- "block of stone (?)." VII 24 obv. 4; XXV 23 a 1 (here spelled pišš̆u-). See Friedrich, ZA, NF, 15, p. 252. Laroche, RA, 46, pp. 161 ff, points out that there is an interchange between paš and piš in Hittite words (note particularly p. 162).

pattar. "wing"; "flap(?)." XVII 35 ii 35. I do not understand the function of this word in its context. Its association with the word gurzip in the phrase gurzip pattar suggests a translation something like "helmet, with flaps." Note in this connection the helmet on the figure at the "King's Gate" at Boghazköy.

BELU EN-aš. KBo II 1 i 33, 39. A deity. His cult symbols are in the main daggers. Is a comparison with the "dirk god" of Yazilikaya relevant?

ḪUR.SAG Piškarana-. KBo II 13 rev. 2, 5. Deified mountain. If this is the same as Mt. Piskurunuwa, it is located, generally, to the south of Hattusa (Güterbock, JNES, 20, p. 92).

pišši-. "block of stone(?)." Written thus in XXV 23 a 1. See paššu-.

pulāi-. "to cast lots(?)." XVII 35 i 18. See literature noted in connection with EZEN pulaš, above, p. 182.

LÚ pulala-. "lot-caster(?)." XVII 35 i 18 (restored). See literature note in connection with EZEN pulaš.

DUG PURSĪTU. "a(n offering) dish(?)." XXV 23 iv 43. See DUG ḫaršiḫarši-.

Ú BURU$_x$. "spring." See EZEN Ú BURU$_x$.

BURU$_x$. "summer." XII 2 i 3. See on this the article EBŪRU in CAD, IV, pp. 16-20, which refers to the JNES, 8, article by Landsberger, who divides the Hittite year into ḫameš-, EBUR (better, BURU$_x$), zenati, and ŠED$_7$ (i.e., spring, summer, fall, and winter, respectively), on the basis of a reading of XXXII 23 iii 14 communicated to him by Güterbock.

LÚ SANGA Ù.RA/RU. "old priest." In XVII 35 i 24, 26, 27, the number is plural in spite of the singular spelling. The pl. verb in i 26 necessitates this conclusion. The interchange between RA and RU in this text is not unknown in Sumerian.

GIŠ SAR. "garden." VBoT 26 12. See ḫuek-. In re VII 24 rev. 6, see p. 36, n. 1.

SI.KAXIM. "thunder-horn(?)." IBoT II 103 iv 12; KBo II 1 iv 2; KBo II 16 10. See LÚ ^{D}KAXIM.

šekan. "a span." A small unit of linear measurement. KBo II 1 i 8, 35, 36, 37, 39; ii 12, 15, 22, 24, 34, 41; iii 2, 8, 15, 20, 28, 37; iv 3, 4; KBo II 16 11, 13; VII 24 obv. 2; XVII 35 ii 36. Larger than an UPNU (cf. Güterbock, Orientalia, n.s. 12, p. 151); "a half-cubit" (Laroche, RHA, X, pp. 21-23).

ŠE+NÁG-. "to wash." Objects: people--IBoT II 103 iv 6; XVII 35 i 1, 17; iii 1, 24; iv 3, 19; 37 i 3; deities--XVII 35 iii 25; iv 6 (reflexive!); ḫuwaši-s--XVII 35 ii 18; iv 8.

UTÚL šiyammi-. a stew. KBo II 7 obv. 15, 29; XVII 35 i 35; ii 30; iii 18. Is a comparison with šiya-, "to press," pertinent? Kammenhuber, RHA, 64, p. 18, thinks of Palaic šimiya-, probably a type of bread. But our stew is made of meat.

ŠU.KIN. "sickle." See EZEN (URUDU)ŠU.KIN.

GIŠ šuruḫḫa-. mng. unknown. Possibly a musical instrument. KBo II 8 iii 9, 17; iv 13. Outside the cult-inventories this word is found in KBo IV 9 iii 36 ff; iv 28 ff; IX 31 ii 19; and XX 80 16. In IX 31 ii 19 and XX 80 16, the GIŠPA is said to be of (gen.) the šuruḫḫa-. The šuruḫḫa- can be carried by the palwatalla-women (KBo II 8 iii 9 ff; iv 13), and it is said to take its stand in front of the ḫuwaši (KBo II 8 iii 17). These data indicate that the šuruḫḫa- is conceivably a musical instrument, possibly a drum. Note DŠuruḫḫa- in XXVII 13 i 21, listed after GIŠBALAG.DI.

ḪUR.SAG Suwara-. KBo II 1 i 32, 37; iii 34; iv 17; KBo II 16 7, 14; XVII 35 iii 41 (?). Deified mountain. On the location of this mountain, see above, p. 23.

TA. "from"; "with." "from"--KBo II 8 iii 6; XVII 35 i 15; ii 16; iii 26; iv 2. "with"--KBo II 1 i 38; XVII 35 i 30; ii 10. See note on XVII 35 ii 10 (above, p. 151).

URU Takkupša-. VII 24 rev. 9. A cult center, not far from Nerik. Gurney's location (GHE, p. 19) is unacceptable, because he puts Nerik (q.v.) in the wrong place.

DUG talaimmi-. a vessel. KBo II 7 obv. 24; KBo II 13 obv. 20. Cf. tallai-, a vessel for perfume, and Nuzi tallu-, a vessel for oil. Our word is a Luwian ptc. in form. See Laroche, Dictionnaire louvite, p. 89; Goetze, JAOS, 74, p. 190. Possibly this vessel's shape, or other characteristic, permitted its use as a lamp. At least, such appears to be likely in view of the seeming interchange between DUG talaimiuškan šunnazi and šašannuš tianzi in the otherwise identical lines KBo II 13 obv. 20 and ibid., rev. 8 f. For other occurrences of the word, see Goetze,

JCS, 5, p. 72. None of his passages yields a precise indication of the nature of this vessel. It is used as a container for wine and beer in KBo II 4 i 3, 8 f, 14 f; X 91 iii 7; hence, it cannot primarily be a lamp.

damma/eš-. "to squeeze," "to press"; "to donate(?)." XII 2 iii 15; XVII 35 iii 34; XXV 23 ii 6. The occurrence of this word in XII 2 iii 15 presents a problem. Its meaning seems to be parallel to that of pē ḫar- in line 16; thus, "to donate." Possibly it has the same meaning in the other two passages cited.

NINDA dannaš. "a type of bread." KBo II 7 obv. 6, 11, 16; XVII 35 ii 21; iii 5, 29; iv 9, 10. Cf. Luwian NINDA tannaš- (Laroche, Dictionnaire louvite, p. 90).

DUG tapišana-. a vessel. XVII 35 iv 2. See Bossert, MIO, 2, pp. 266-288, who essays to compare the shape of the vessel to that of the hieroglyphic sign for "sky" (HH = tapasa-). See Laroche, HH, I, pp. 96 f.

tarrauwāi-. "to establish," "to institute." KBo II 7 obv. 5, 8, 18, 22; rev. 11, 15, 23, 27; VBoT 83 13.

KBo II 7 rev. 10 f is paralleled by KBo II 13 obv. 1 f. In the former text, the king tarrauwait statues and a temple for the cult, and dāiš offering materials. In KBo II 13 obv. 1 f, the things the king tarrauwait (in KBo II 7 rev. 10 f) are objects of the verb DÙ-anzi; dāiš has the same object in both texts. tarrauwāi- must, then, mean "to establish," "to institute," since one normally performs (here DÙ-) in response to an order issued by the king. The participle refers to festivals in KBo II 7 obv. 5, 8, 22; rev. 15, 23; and in VBoT 83 13.

tarḫ-. KBo II 1 iv 16; XVII 35 iii 14; 36 5. The occurrence of tarḫḫuwaš in XVII 36 5 belongs to the same category as, for example, tayazilaš, "(the man) of the theft"; i.e., "(the) thief." Thus, tarḫḫuwaš is "victor." See the note to KBo II 1 iv 16 (above, pp. 72 f).

1 Tarḫini-. XII 36 1 = XXX 37 i 1. Laroche, Onomastique, # 679, lists in addition to the preceding references, KBo II 5 iii 1, 32, 33; iv 6, 8. The references to col. iii are incorrect. The Tarhini of XII 36 and its duplicate XXX 37 is an agent (at Tamarmara) of the king. The man mentioned in KBo II 5 may or may not be the same person.

tarna-. "to let." On the reading, tarnummaš, in KBo II 8 i 15, see above, p. 36, note 2. On ŠU.KIN tarna-, see under EZEN (URUDU)ŠU.KIN. The expression EGIR-an tarnummaš, KBo II 7, left edge, 2, presents a problem. It occurs elsewhere in II 8 vi 2; IX 16 iv 11; XX 29 vi 3; XXVII 68 iv 1; XXXIV 126 6. Two possible indications of the meaning are at hand. One is the "literal" mean-

ings of the two words; viz., "to let or leave behind." The other is the fact that in two instances there are occasions where another text deals with materials of a parallel or supplementary nature to those treated in texts in which our expression occurs. See KBo II 13 (parallel to KBo II 7, and more elaborate) and XXXIX 6 ii 1-iii 5 (transliterated and translated in Otten, Totenrituale, pp. 48 ff: supplementary material is found in a text published by Otten in Welt des Orients, 2, pp. 477-479). In view of these considerations, it may not be too far from the mark to translate, "of re-editing," or "to be re-edited."

tarup-. "to collect," "to gather." KBo II 1 iii 44. This passage cannot be translated literally. It must be read something like, "Gursamassa is (already) catalogued." (See XVII 35, which inventories the cults of Gursamassa.) The fact that Gursamassa is not mentioned elsewhere in the text (KBo II 1) precludes the possibility of a translation like "Gursamassa is (herewith) catalogued."

URU$_{TÍL}$ LÚ$_{Ú.HÚB}$. XXV 23 a 1, 3; b 1. "(The town of the) Deaf Man's Tell." A cult center.

DINGIR-iš EL-KU-UŠ. XII 2 i 20. See comments to the entry ^{D}Išelku-.

DINGIR.MEŠ-tar. "divine images." VII 24 obv. 1. Kammenhuber, MIO, 2, p. 433, has pointed out that DINGIR.MEŠ-tar is plural. She translates, therefore, "divine images," and refers to the use of singular verbs (in our passage, ešta) with plural subjects elsewhere.

DINGIR MI. "the black god." KBo II 8 i 17, 28, 31, 38; iii 4; iv 30. MI is adjectival, because there are readings DINGIR-LUM MI, and DINGIR-LIM MI (see Ehelolf, ZA, NF, 9, p. 181, note 2). Worshiped at Samuha (add to Laroche's references (Recherches, p. 102), XXXII 133), and Parnassa (KBo II 8 i 17).

DINGIR.MEŠ LÚ.MEŠ. "the male deities," XII 2 i 11; iii 18; XXV 24 ii 19. Their appearance in XII 2 is in such contexts as to indicate their subordinate role. Perhaps it is not amiss to compare them to the twelve deities bringing up the rear in the procession of male deities at Yazilikaya. See note on XII 2 iii 24 (above, p. 89).

parā DIB-. KBo II 1 ii 4. The expression, parā DIB-anza, which must be restored in KBo II 1 i 23, is conceivably comparable to kuitta parā in Anniw. iii 16; i.e., "namely." I can not explain the reason for the sing. ptc. in connection with men in the plural.

tiyazi. KBo II 1 ii 6. To be restored in i 25, because the contexts in both instances are precisely the same. Hrozný (BoSt, III, p. 6), however, restored SUM-izzi, perhaps in order

to avoid, at least in this case (i.e., i 25), the difficulty posed by the word tiyazi. To be sure, it is difficult to understand the word in the clause in which it appears; viz., URU-aš tiyazi. Perhaps tiyazi is either a mistake for, or a rare form of, or sometimes semantically akin to, dāi (3 sing. prs.). To be sure, the verbs dāi- and tiya- serve the same purpose in the construction supinum + dāi-/tiya-, and both dāi and tiyazi are found in this expression. (See Kammenhuber, MIO, 3, pp. 32-39.) URU-aš tiyazi can, of course, be translated, "the town takes its stand." In the present context such an action would point to some civic action associated in some way with the ḫilammatta-men. That is, the local cult's servants are supplied by the town itself, independently of outside assistance. On the other hand, if tiyazi is for tiyanzi, then URU-aš could be a gen. sing.; thus, "6 ḫ.-men, namely . . . , belonging to the town, take their stand (i.e., report for duty)."

GIŠTIR. "forest," "wood(ed area)." VII 24 rev. 6. See above, p. 36, n. 1.

LÚDUG.GA$_5$.BUR. "potter." KBo II 1 i 25; ii 6. See Deimel, ŠL, # 309, 25. I do not understand the -na in these passages. One of the ḫilammatta-men. See LÚḫilammatta-.

TÚLDupša-. Name of a deified spring (body of water). KBo II 7 rev. 25; KBo II 13 obv. 23, 27, 28. See notes on KBo II 13 obv. 28 (above, p. 115).

TUŠ. KBo II 1 i 39; ii 34; iv 4, 19; KBo II 8 i 1, 3; XVII 35 i 18; iii 23. The -aš ending so frequently found suffixed to this logogram (and to GUB, q.v.) is perplexing. It is most probably to be understood as the nom. sing. ending found with nouns like antuḫša-. But, the nom. sing. of ašant- (ptc. from eš- ("to sit") = TUŠ) is normally ašanza, not ašantaš. (But, see Ehelolf apud Sommer, AU, p. 384 (Bo 2923, unpublished), and XXVIII 104 iv 14, v 18, where ašandaš is attested.) TUŠ-za, which is what one might expect, but rare, is found in KBo II 1 ii 34 and XVII 35 iii 23. The -aš complement, then, may be a scribal convention, a writing stylization used for purposes of simplicity. But, one may ask whether in descriptions of images TUŠ-aš cannot be gen. (sing. in KBo II 1 i 39, iv 4; KBo II 8 i 1, 3; plur. in KBo II 1 iv 19) in agreement with gen. SAL, although it is separated from SAL by KÙ.BABBAR in KBo II 8. Then only XVII 35 i 18 would have TUŠ-aš for nom. like the festival texts. Perhaps, however, this introduces more riddles than it solves.

dušk-. "to entertain." KBo II 13 obv. 18; XVII 35 i 12, 33; ii 26; iii 8, 35; iv 13; XXV 23 i 22; ii 8 (restored); iv 1 (with -kán in all passages cited save XXV 23 i 22). The occurrences in XVII 35 are 3 pl. prs. iterative. The contexts, however, are not different, and the difference in meaning, if any,

must lie in an attempt by two (?) of the scribes more accurately to designate what in all cases was most likely an habitual activity. In the all but universal clause, DINGIR.MEŠ-maškan duškanzi, the -aš is probably a late 3d pl. nom. Friedrich, HW, p. 229, lists only intransitive meanings for the word (mostly with -za). He does not take into account the transitive meaning (without -za) required by the context in the passages cited above. Cf., however, his "Unterhaltung" for dušgaratt- (HW, p. 230), and Akkadian ḪADÛ ("to be pleased") and ḪUDDÛ ("to make happy," from which "to entertain" is not too far removed) (CAD, VI, pp. 25 ff); see above, pp. 47 ff.

dušgaratt-. "entertainment." KBo II 7 rev. 9, 23; XVII 36 9; XXV 23 i 47 (restored); b 4. See above p. 48, n. 1.

^{1}Tudḫaliya-. VII 24 obv. 2; XIII 32 obv. 8; XXV 23 iv 68; 24 ii 7. Tudḫaliya IV, author of the cult reforms that are reflected in the cult-inventories. See above, pp. 21-25.

$^{D}_{U}$ ^{URU}Guršamašša-. XVII 35 ii 5, 9. See above, p. 32, n. 2.

$^{D}_{U}$ ^{URU}Nerik. VII 24 rev. 4; XII 2 iii 18; iv 8; XXV 25 4; XXX 37 rev. 1. See above, p. 22.

$^{D}_{U}$ Ú.SAL. See ^{URU}Ḫakmiš.

UN. KBo II 13 obv. 18; XVII 35 iii 33, 34; 36 3; XXV 23 ii 7. The expression UN.MEŠ-naza (XVII 35 iii 33) must represent Hittite antuḫšanna(n)za, nom. sing. of antuḫšannant-. UN.MEŠ-ni in XVII 35 iii 34 is restored after XXV 23 ii 7, and represents antuḫšanni, dat.-loc. of antuḫšatar. In the form UN$^{HI.A}$-za (KBo II 13 obv. 18), the -za may be nom. sing. phonetic complement, but it is possibly better to think in terms of the reflexive -za.

^{URU}Urišta-. XXV 23 i 9, 34, 35, 42; ii 18; iv 60. A cult center. See the notes on ^{URU}Ḫakmiš.

^{1D}U-ta-SUM-a-. XII 2 iv 8, 14, 18. A priest, in the cult-inventories. See Laroche, Onomastique, #797, for listings of other occurrences of this name. The reading is probably Tarḫunta-piya-. See Laroche, Dictionnaire louvite, pp. 127 f. Note that there are no names in Onomastique beginning with Datta-, but that some do begin with the element Tarḫunt-; viz., #s 681-683.

^{D}Utiyaunenzi. KBo II 16 8. Note the Luwian nom. pl. ending -nzi (see Laroche, Dictionnaire louvite, pp. 103, 137).

^{D}UTU-ŠI. In the Hittite cult-inventories, as elsewhere, this expression is a title of respect used by subordinates when referring to or addressing the king. See above, p. 18, n. 3.

UD.ZAL.LI. KBo II 1 i 29. Name of a star (morning star). See Götze, Hatt., p. 56, note 1, and Laroche, RA, 48, p. 219. In KBo II 1, one of the objects of the Storm-god of Maras.

LÚ walaḫḫiyala-. XII 2 i 4. See Tenner, "Ein hethitischer Annalentext des Königs Mursilis II" (Sonderdruck aus "Jubiläumschrift der II Städt Realschule"), p. 104. This is a discussion of words ending in -ala-, and it contains references to X 60 3 and XIII 3 ii 22, where our word occurs. The word designates the keeper of the walḫi-drink. I restore this word in the XII 2 passage because I know of no better candidate beginning LÚ.MEŠ wa-al-a[ḫ. . . .

DUG walušaššiya-. KBo II 7 rev. 5. See following entry.

DUG walutaššiya-. The reading with -š- in KBo II 7 rev. 5 is brought into question by the appearance of DUG walutaššiya- (with -t-) in XXVII 13 i 29 and the parallel XXVII 15 1. I am inclined to think that the writing with -t- should apply also to the occurrence in KBo II 7, the published copy of which is not always of the best order. Cf. Ḫurša/ta- in obv. 18, 19, and 20. The suffix -aššiš- points to a Luwian source for the word, and Laroche, Dict. louvite, p. 106, lists a word waluti- (mng. unknown).

waršul(a)-. "refreshment." XVII 35 i 33; iv 32. See above, p. 48, n. 3.

TÚL Warwataliyanza. KBo II 13 rev. 4. See above, p. 30, n. 1.

watarnaḫḫ-. "to order," "to command"; "to implore." KBo II 8 i 36; XVII 35 iv 6. The KBo II 8 context is not clear. The participle, watarnaḫḫaza, + the imperative eš (XVII 35 iv 6), is probably best understood as "be thou (thus) implored," or the like.

watku-. "to jump"; "to flee." KBo II 1 ii 31, 39; iii 33; XVII 35 i 18. In the KBo II 1 passages, the priest is said to have fled. In XVII 35, a pul (q.v.) will watku-to a person not specified, who is to carry it into the temple (restored). If pul is "lot," then watku- here means "to fall (to someone)," which mng., under the circumstances, is not too far removed from "to jump."

weda-. "to build." KBo II 1 i 26; ii 7, 18, 30, 44; iii 5, 11, 19, 25, 32, 41; iv 15; XVII 35 ii 37. On the form wetin, see Ranoszek, IF, 52, p. 168.

(GIŠ) ZAG.GAR.RA. "postament." passim. The Z.G.R. may be located outside (KBo II 13 obv. 16) or inside (KBo II 13 obv. 20;

XVII 35 iii 26) the temple. It is frequently a point at which offering materials are put (IBoT II 103 iv 15; XVII 35 i 21; etc: see Zimmern, ZDMG, 81, XLIV). The Z.G.R. is decorated with fruit (KBo II 8 iv 24; KBo II 13 obv. 13). Sacrifices are performed at the Z.G.R. (XVII 35 i 7; 37 i 9: see ḫuek-). At the end of a day's festivities the deity is taken back to his temple and set down on the Z.G.R. (KBo II 13 rev. 8; XVII 35 ii 28). The uses to which the Z.G.R. was put, then, were many and varied, and such that a meaning like "postament" suggests itself. Since, however, ZAG.GAR.RA is AŠIRTU ("sanctuary") in Akkadian, and since, furthermore, several clear representations of the AŠIRTU showing it to be a small model of a shrine are found on various kudurrus (see, e.g., MDP, 2, p. 90, line 6, and plates 18 and 19; BBS, plates XLIII, XLIV, XLVI, XLVIII), it is possibly preferable to think of the Hittite Z.G.R. also as being an object representing a sanctuary. A postament or offering stand in the shape of a sanctuary would fit the requirements of the Hittite contexts where the word is found. Furthermore, if such is the case, the use of INA with Z.G.R. (XVII 35 i 3, 21; ii 22; iii 6, 30; iv 10, 29) may actually mean "into."

The -aš in Z.G.R.-anmaš IŠTU GURUN-unuwanzi (KBo II 13 obv. 13) is a late 3d pl. nom. (cf. under dušk-).

zarim(m)i/am(m)a. KBo II 8 iii 13; iv 33, 35. Cf. Luwian zar(r)iya-, which Laroche, Dictionnaire louvite, pp. 113 f, states may be an epithet of rivers, "impétueux." Meriggi, WZKM, 53, p. 213, with note 53, commenting on zarē-, suggests "reiszend." It is difficult to conceive of a "raging" spring. Perhaps "rippling" or "agitated" would be better. Cf. John 5:3 f. The form is Luwian ptc.

DINGIR.MEŠ Zawalli-. XII 2 iii 15. See above, p. 89 (note on XII 2 iii 24). See Laroche, Recherches, p. 92, and add to his references, perhaps, XXV 32 i 14.

zeya-. "cooked."

ze(y)antaz(a). abl. sing. KBo II 13 obv. 15; VII 24 obv. 7; XXV 23 i 17, 28; a 5; 24 ii 11. zeyaša, KBo II 8 iii 8, is probably for zé-ya-<an>-ta! -<za>.

zena-. "fall."

zeni. An ungrammatical, idiomatic form in the expression GIM-an zeni DÙ-ri, "When it becomes 'in the fall . . .'" (KBo II 7 rev. 12; KBo II 13 obv. 25; VBoT 49 3; 122 4).

[1]Ziyazi(ya)-. KBo II 7 rev. 10; KBo II 13 obv. 2. See notes to KBo II 7 rev. 10 (above, pp. 103 f).

ZÍZ. "spelt." passim. An offering material. Frequently designated as determined for the ḫarši-vessel (KBo II 1 passim;

KBo II 7 obv. 19; rev. 2, 11; KBo II 13 obv. 26; XVII 35 ii 8). It is ground and crushed during the spring festival (KBo II 7 obv. 10; rev. 6, 18; KBo II 13 obv. 10 (restored)). It is poured into the ḫarši(yalli)-vessel at the time of the fall festival (KBo II 7 rev. 29, 30; XXV 23 i 35). Sometimes it serves in some way or other as a standard for determining the capacity of a vessel (XII 2 iv 1; VBoT 26 7). In view of these observations, then, it seems probable that the material (contained in the ḫaršivessel) that is ground and crushed at the spring festival, whether stated to be so explicitly or not, is ZÍZ, "spelt." The same may be said in re the direct object of the verb "to pour" in the clause DUG ḫarši/ ^{DUG}ḫaršiyalli šuḫḫa-/išḫuwa-, when such object is not expressed.

:zuzunimi zuzuninti. KBo II 8 ii 5. On this, see Güterbock, Orientalia, n.s. 25, p. 126, which is noted in Laroche, Dictionnaire louvite, p. 116. Mng. unknown.

IV.GUB-. "standing on all fours." KBo II 1 i 29, 34; iv 3; KBo II 16 11. See Güterbock, Oriens, 10, pp. 361 f; Otten ZA, 54 (NF 20), p. 147, note 295 (Friedrich, HW, E, II, pp. 31, 32). H. Lewy's, "The Meaning of NÍG.DU in the Mari Texts," Orientalia, n.s. 27, pp. 55 ff, is not relevant here.

APPENDIX

SYNOPSIS OF HITTITE CULT-INVENTORY TEXTS

As noted on p. 1, the Hittite cult-inventory texts follow no one pattern. They present data in differing sequences; paragraphs divide the texts in varying ways; and there are differences in what, if anything, is described in the texts. The following outline presents a summary of the materials found on pp. 2-8 above. An asterisk indicates that the text so marked is presented in full transliteration and translation in chapter iii.

I. Texts arranged or grouped according to sequence of data presentation (pp. 1-5).

   A. Cult center--deities (this order can be reversed) --images and symbolic objects--offering materials --festivals. KBo II 1* (with exceptions, see above, pp. 2 f), 7*, 8, 13*, KUB XII 36 and duplicate XXX 37, XVII 37, XX 14, XXV 23*, VBoT 26.

   B. Deviations from this sequence. The deviations are quite numerous, and each applies to an extremely limited number of texts. To list them here would be to duplicate pp. 1-5, q.v.

II. Use of paragraph dividing lines (pp. 5 f).

   A. Preliminary paragraph--(line)--festival descriptions --(line)--concluding paragraph--(line)--major divisions of text (see above, p. 5) separated by double line. IBoT I 9, II 103, KBo II 7*, 8 (double line used erratically here), 13*, KUB VII 24 obv.*, XII 36 and duplicate XXX 37, XIII 32 obv., XVII 35*, 36, 37, XX 14, XXV 23*, 24, 25, VBoT 26, 49, 122.

   B. Deity's all but complete inventory contained between one set of lines; one deity's inventory follows that of another. IBoT II 106, 108.

C. Similar to preceding, except that cult center is noted in a separate, lined-off paragraph that may either precede or follow the series of deities and their inventories. VII 24 rev.*, XII 2*.

D. All inventories of deities worshiped in a given town, as well as mention of that town, contained in one lined-off section of a text. IBoT II 104, KBo II 1*, 16, KUB XII 3.

E. Miscellaneous. See above, p. 6.

III. Descriptions in cult-inventory texts (pp. 6-8).

A. Texts containing no descriptions. HT 14(?), IBoT II 106(?). On these two texts, see above, pp. 6 f.

B. Texts containing descriptions of material objects only. IBoT II 105, 108(?), KBo II 1*, 16, von Brandenstein, HG, texts 1, 2, 3, 4.

C. Texts containing descriptions of festival activities, but not of material objects. IBoT II 103, KBo II 7*.

D. Texts containing descriptions of material objects and festival activities. KBo II 8, 13*, KUB VIII 24*, XII 2*, 36 (and duplicate XXX 37), XVII 35*, XXV 23*, VBoT 26.

IV. Miscellaneous, unclassifiable fragments. See above, p. 15, note 4.